PREFACE

The world-wide celebration of the 800th anniversary of the birth of Moses ben Maimun, better known as Maimonides, was undoubtedly the most important event of the past year in the cultural life of the Jewish people. For this reason it was deemed fitting and proper that the present volume contain a brief but comprehensive sketch of the life and works of this brilliant sage whose memory has left so indelible an impress upon the religious and philosophical thinking of the many generations who have lived after him. We are fortunate in having such an article from the pen of Dr. Solomon Zeitlin, a scholar of our own day, who is the author of a biography of Maimonides recently published in book form.

During the course of the economic depression through which the United States, along with other countries, has been passing, many interested persons have expressed a desire to learn how the small but not inconsiderable number of Jews engaged in agriculture in this country have fared in the face of the crisis. This question is ably and lucidly answered in the present volume by Dr. Gabriel Davidson, General Manager of the Jewish Agricultural Society, which comes into close contact with a very large number of the Jews engaged in agriculture in the United States. Dr. Davidson's article serves the further purpose of recording the progress of the agricultural activities of Jews in the United States since 1912, when there appeared in the American Jewish Year Book 5673 an article on the same subject. A knowledge of the experience of American Jews in agriculture is essential for the intelligent discussion of the occupational redistribution of Jews,—a subject which has recently evoked interest in Jewish circles.

The other special articles in the present volume are biographical sketches of three outstanding members of the Jewish community who died during the past year, namely Max J. Kohler, eminent attorney and historian; Adolph S. Ochs, distinguished newspaper publisher; and
Edwin Wolf, a leading communal and civil worker, formerly President of the Jewish Publication Society of America. The sketch of Mr. Kohler is from the pen of the Honorable Irving Lehman, Justice of the Court of Appeals of the State of New York, who knew Mr. Kohler intimately and was associated with him in many of the organizations for which Mr. Kohler performed distinguished services. The article on Mr. Ochs was prepared by Mr. Louis Rich, a journalist who has been associated with The New York Times for many years and was in a position to follow closely the activities of the man who was the publisher of that world-renowned newspaper during the last thirty years of his life. The article on Mr. Wolf is a tribute of affection and esteem from Mr. Simon Miller, a close personal friend, and Mr. Wolf's successor as President of the Jewish Publication Society of America.

In recording the leading events of Jewish interest which have taken place throughout the world during the past year, we have, in response to many requests, reverted to the medium of an article. The review in the present volume was prepared jointly by the Editor and Mr. Melvin M. Fagen, another member of the staff of the American Jewish Committee.

The recurrent features of the Year Book, the various directories and lists and the article on statistics, have been carefully revised and brought up-to-date.

The Editor desires to acknowledge the valued assistance of various members of the staff of the American Jewish Committee in the preparation of this volume. He extends his thanks for their loyal cooperation to Miss Rose J. Ginsburg, who revised the statistical material; to Miss Rose A. Herzog, who compiled the appendices of the Review of the Year and the several directories and lists; and to Mr. Melvin M. Fagen, who painstakingly prepared the part of the Review of the Year dealing with events outside of the United States. As in previous years, the Editor had the benefit of the helpful advice of Dr. Cyrus Adler, and the technical cooperation of Dr. Julius Grodinsky, the Secretary of the Jewish Publication Society.

Harry Schneiderman

New York, August 19, 1935
SPECIAL ARTICLES IN PREVIOUS ISSUES OF THE AMERICAN JEWISH YEAR BOOK

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*Second day of New Moon.
†Fast observed on following Sunday.
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*Second day of New Moon.
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**Fast observed on previous Thursday.
5696

is called 696 (חרץ) according to the short system (לפכ). It is a Complete Year of 12 months, 51 Sabbaths, 355 days, beginning on Saturday, the seventh day of the week, and having the first day of Passover on Tuesday, the third day of the week; therefore, its sign is גש, i.e. ג for the seventh, ש for complete (שלאים) and ג for the third. It is the fifteenth year of the 300th lunar cycle of 19 years, and the twelfth year of the 204th solar cycle of 28 years, since Creation.
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| Sept. 28    | S              | Tishri 1     | New Year                    | Gen. 21
Num. 29: 1-6          |          |              |                            | I Sam. 1: 1-2: 10    |
| 29          | S              | Tishri 2     | New Year                    | Gen. 22
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| 30          | M              | Tishri 3     | Fast of Gedaliah            | Ex. 32: 11-14; 34: 1-10 | [Is. 55: 6-56: 8]
| Oct. 1      | T              |              |                            | Deut. 32               | [Se’ph. none]        |
| 2           | W              |              |                            | [Lev. 16
Num. 29: 7-11] Afternoon Lev. 18 | [Hos. 14: 2-10, Joel 2: 15-17, 27;
Se’ph. Hos. 14: 2-10,
Micah 7: 18-20] |
| 3           | F              |              |                            |                        | [Is. 57: 14-58: 14]
| 4           | S              |              | 요 커프 Day of Atonement     | Lev. 22: 26-23: 44
Num. 29: 12-16         | Zech. 14  | I Kings 8: 2-21 |
| 5           | M              |              |                            | Lev. 22: 26-23: 44
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| 6           | S              |              |                            | Lev. 22: 26-23: 44
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| 7           | M              |              |                            | Lev. 22: 26-34
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| 8           | T              |              |                            | Lev. 22: 26-34
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| 11          | S              |              |                            | Lev. 22: 26-34
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*The Book of Ecclesiastes is read.*
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| Nov 2      | 6           | New Moon              | Num. 1: 1-31       |
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| Nov 4      | 8           | New Moon              | Is. 54: 1-55:5     |
| Nov 5      | 9           | New Moon              |                      |
| Nov 6      | 10          | New Moon              | II Kings 4: 1-37   |
| Nov 7      | 11          | New Moon              | Is. 54: 1-55:5     |
| Nov 8      | 12          | New Moon              |                      |
| Nov 9      | 13          | New Moon              |                      |
| Nov 10     | 14          | New Moon              |                      |
| Nov 11     | 15          | New Moon              |                      |
| Nov 12     | 16          | New Moon              |                      |
| Nov 13     | 17          | New Moon              |                      |
| Nov 14     | 18          | New Moon              |                      |
| Nov 15     | 19          | New Moon              |                      |
| Nov 16     | 20          | New Moon              |                      |
| Nov 17     | 21          | New Moon              |                      |
| Nov 18     | 22          | New Moon              |                      |
| Nov 19     | 23          | New Moon              |                      |
| Nov 20     | 24          | New Moon              |                      |
| Nov 21     | 25          | New Moon              |                      |
| Nov 22     | 26          | New Moon              |                      |
| Nov 23     | 27          | New Moon              |                      |
| Nov 24     | 28          | New Moon              |                      |
| Nov 25     | 29          | New Moon              |                      |
| Nov 26     | 30          | New Moon              |                      |</p>
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Seph. none} |
| 5          | Th             | 11           |                           |                       |                      |
| 6          | F              | 12           | הزادו, פ' בוכור          | Ex 17: 8-16            | {I Sam. 15: 2-34  
Seph. 15: 1-34} |
| 7          | S              | 13           | Purim, Feast of Esther*  |                       |                      |
|            | M              | 14           | שושן פורים               |                       |                      |
|            | T              | 15           |                            |                       |                      |
|            | W              | 16           |                            |                       |                      |
|            | Th             | 17           |                            |                       |                      |
|            | F              | 18           |                            |                       |                      |
|            | S              | 19           |                            |                       |                      |
|            | M              | 20           |                            |                       |                      |
|            | T              | 21           |                            |                       |                      |
|            | W              | 22           |                            |                       |                      |
|            | Th             | 23           |                            |                       |                      |
|            | F              | 24           |                            |                       |                      |
|            | S              | 25           |                            |                       |                      |
|            | M              | 26           |                            |                       |                      |
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*The Book of Esther is read.
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*The Song of Songs is read.*
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|------------|---------------|--------------|-----------------------------|---------------------------------|---------------------------------| 냅 묵 | 냅 묵 |
| Apr. 23    | Th            | 1            | New Moon ב' תשרי, תשרו | Num. 28: 1-15                    | II Kings 7: 3-20                 | 냅 묵 | 냅 묵 |
| 24         | F             | 2            |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 25         | S             | 3            | היריעה, מצאר | Lev. 12: 1-15: 33               |                                 | 냅 묵 | 냅 묵 |
| 26         | S             | 4            |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 27         | M             | 5            |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 28         | T             | 6            |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 29         | W             | 7            |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| May 1      | F             | 9            | אהרי מות, כְּרִישָּׁמ | Lev. 16: 1-20: 27                 |                                 | 냅 묵 | 냅 묵 |
| 2          | S             | 10           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 3          | S             | 11           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 4          | M             | 12           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 5          | T             | 13           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 6          | W             | 14           |illas 현 | Lev. 21: 1-24: 23               | Ezek. 44: 15-31                  | 냅 묵 | 냅 묵 |
| 7          | Th            | 15           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 8          | F             | 16           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 9          | S             | 17           | לָיָּב בּּקֶמֶר | Lev. 25: 1-27: 34                 |                                 | 냅 묵 | 냅 묵 |
| 10         | S             | 18           | (33d Day of Omer) |                                 |                                 | 냅 묵 | 냅 묵 |
| 11         | M             | 19           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 12         | T             | 20           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 13         | W             | 21           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 14         | Th            | 22           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 15         | F             | 23           | בָּרָה, בּּשָּכְתִין, (כְּבֶר, תָּהָ) |                                 |                                 | 냅 묵 | 냅 묵 |
| 16         | S             | 24           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 17         | S             | 25           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 18         | M             | 26           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 19         | T             | 27           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 20         | W             | 28           |                             |                                 |                                 | 냅 묵 | 냅 묵 |
| 21         | Th            | 29           | יומ כפור קָסָא |                                 |                                 | 냅 묵 | 냅 묵 |</p>
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**Note:** Days are numbered according to the Hebrew calendar. The table provides a schedule for the Jewish month of Tammuz, including Sabbaths, festivals, and portions from the Pentateuch and prophetic books.
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*The Sephardim say Selihot during the whole month of Elul.
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*Adapted, by permission, from The Jewish Encyclopedia, Vol. XI*
### Time of Sunrise and Sunset in Six Northern Latitudes*

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*Adapted, by permission, from The Jewish Encyclopedia, Vol. XI*
Max James Kohler
1871-1934
Max James Kohler was born in Detroit, Michigan, on May 22nd, 1871, the son of Dr. Kaufmann and Johanna Einhorn Kohler. From his father and from his grandfather, Dr. Isaac Einhorn, he inherited the ideals and principles which guided him during his whole life. He loved Judaism and America with a passionate love. He accepted, without hesitation or reservation, the view of his father and his grandfather, that Judaism is a living religion which must change and develop to meet the needs and to embody the ideals of Jews, under changing conditions and in new lands, but which must always remain firmly based upon the same universal and immutable truths which had been revealed to the Jews of old, and must always be colored and illumined by Jewish history and traditions. He felt the bonds of kinship which united him to the Jews of other countries; and he knew that such bonds did not separate him in spirit from his fellow-Americans of other creeds and with other historic background. On the contrary, it was his philosophy that all Americans can best serve their country by preserving here the spiritual ideals which had sustained their fathers in other times and in other countries. He found, as other students have found, that the ideals upon which American government is based are the ideals of the Jewish prophets. Those ideals were part of his being as an American and as a Jew. His father and his grandfather had been teachers and spiritual leaders of American Jews. Max James Kohler applied in the field of practical affairs the ideals which they had taught.

He was graduated from the College of the City of New York in 1890. From Columbia University he received the degree of M.A. in 1891 and that of LL.B. in 1893. A year after his graduation he was appointed an Assistant by United States Attorney Wallace Macfarlane, and served
in that office until 1898. He appeared frequently in court in behalf of the United States government, but even then he recognised that the government should assert no rights against a citizen or subject, which were not based on justice. Later, in many cases, he applied his learning and experience to the vindication of the civil rights of the individual, even against government officials, when he believed that they were exceeding their legitimate powers. He was especially active in protecting the rights of aliens. He had the vision to see in aliens, properly admitted to this country, the citizens who must, in the future, uphold its ideals. Where there was injustice to an alien, he saw justice withheld from a future citizen. Indeed, the consequences of injustice to an alien might be more disastrous than the consequences of injustice to a citizen, for citizens can, at times, protect themselves against injustice through the exercise of their political rights, while aliens can appeal only to the courts for the protection of their civil rights. For these reasons, Mr. Kohler undertook, in a number of important cases, voluntarily and without expectation of personal reward, the duty of instituting proceedings which served to clarify our law as to the rights of immigrants and aliens. Indeed, his contribution to the development of that branch of our law stands out as unique.

Mr. Kohler's other activities were diversified and numerous; but those who have worked with him can testify that, in each, his contribution was significant and important. In some activities, indeed, it was almost indispensable. His study of the laws governing the rights of aliens and immigrants led him early into the broader field of civil rights, guaranteed by our Constitution, and from there into the field of international law and practice. He was, for many years, an active member of appropriate committees, dealing with the protection of the civil rights of Jews here and abroad, appointed by the Union of American Hebrew Congregations and of B’nai B’rith; but his most effective work in that field was as a member of the American Jewish Committee and its Executive Committee and as chairman of its committee on immigration. His counsel was wise; his learning was deep; his industry in research and study was boundless.
He lived only fifteen months after the establishment of the National Socialist government in Germany, but during those tragic months his mind and heart were engrossed in efforts to assist, in some way, in meeting the critical situation there created. He served as a member of the Joint Consultative Council of the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith. He was consulted by government officers, by Jewish organizations and by non-sectarian committees. He gave freely of his strength until his strength was exhausted.

Doubtless, his work was most important during the last years of his life, but his earlier activities should not be forgotten. He was Honorary Secretary of the Baron de Hirsch Fund from 1905 till his death, and was actively connected with other philanthropic, religious and social organizations too numerous to mention; but any record of his life would be incomplete if special mention were not made of his work in the field of American Jewish history.

That work was perhaps more effective because Mr. Kohler regarded it as recreation rather than labor. He was, in 1905, the Honorary Secretary of the National Committee for the Celebration of the 250th Anniversary of the Settlement of Jews in the United States. He was Vice-President of the American Jewish Historical Society, President of the Judaeans, and Vice-President of the Jewish Academy of Arts and Science. He gloried in his Jewish descent as he gloried in his American citizenship. He felt pride in Jewish and American accomplishment but it was the pride of a man who realized that family, racial, and national tradition and accomplishment must serve as an incentive to the individual for similar accomplishment.

His interests and his activities extended, nevertheless, beyond the bounds of race or creed. He served willingly in any case where he could give effective service. So, for many years, he was a very active member of the Committee on Legislation of the New York County Lawyers Association and of the Committee on Federal Legislation of the Association of the Bar of the City of New York, and in 1933 he was appointed by the Secretary of Labor a member of the Committee on Ellis Island and Immigrant Relief.

It is impossible in a brief article to do much more than
catalogue the organizations and movements with which he was actively connected. Only those who shared in some of his interests and who worked with him in particular fields can properly appraise the value of his work there. By choice, he remained in the background; always prepared, however, to furnish information to those who were more ready to speak; to give counsel to those who determined policies; to do the detailed work which is needed for success, though others might be heralded as leaders in the work. The range of his interests and the thoroughness of his scholarship can, perhaps, be demonstrated best by a list of his more important publications:

"Methods of Review in Criminal Cases in the United States" (1899).

Edited Judge Charles P. Daly's "Settlement of the Jews in North America" (1893).

"Jewish Disabilities in the Balkan States—American Contributions towards their Removal, with Particular Reference to the Congress of Berlin" (1916, in conjunction with Hon. Simon Wolf).

"Jewish Rights at International Congresses" (1917).

"Jewish Rights at the Congresses of Vienna and Aix-la-Chappelle" (1918).

"Educational Reforms in Europe, in their Relation to Jewish Emancipation" (1919).

Edited "Proceedings of the 250th Anniversary of the Settlement of the Jews in the United States" (1905).

"Un-American Character of Race Legislation" (1909).

"Rebecca Franks, an American Belle of the Last Century" (1894).

"The Immigration Question with Particular Reference to the Jews of America" (1911).

"Injustice of a Literacy Test for Immigrants" (1911).

"Registration of Aliens—A Dangerous Project" (1924).

"The Jews in America" (1923).

"An Important European Mission (1817–1818) to Investigate American Immigration Conditions" (1918).

"Judah P. Benjamin, Statesman and Jurist" (1904).
"Some Aspects of the Immigration Problem" (1914).
"Right of Asylum, with Particular Reference to the Aliens" (1917).
Numerous articles for publications of the American Jewish Historical Society, "The Jewish Encyclopedia" and the Jewish and legal press.
"Jews in America" for the "Encyclopedia Americana."

In his many altruistic actions, Mr. Kohler was greatly encouraged and ably seconded by his wife, Winifred, the daughter of Joseph M. Lichtenauer, a banker. They were married in 1906. Mrs. Kohler was a woman of refinement and culture who was profoundly interested in her husband's humanitarian activities. She quickly become an integral part of her husband's family, between whose members and herself there was always a strong bond of affection. Her death, after a marriage of fourteen years, to which he always looked back as the happiest years in his life, profoundly saddened Mr. Kohler. Not long after this event, he made his home with his parents, his brother Edgar, and his sisters, Lily and Rose. In their tender devotion to one another the members of this family exemplified attachment to those Jewish traditions of parental and filial loyalty which are a most cherished part of the Jewish heritage.

The general public can never know the full value of Mr. Kohler's work. He never sought or desired wide recognition. He did seek the satisfaction of work well done. He did value the respect and even admiration of his friends and fellow-workers. These he received and these were the only reward he desired.
ADOLPH S. OCHS

By Louis Rich

Adolph S. Ochs no longer belongs to *The New York Times* or *The Chattanooga Times*. From now on he belongs to Time. One may be permitted therefore to attempt an appraisal of the life and work of the late publisher. Yet it is difficult to treat of the departed with the objectivity necessary for a calm evaluation. The mantle of time has only begun to envelop and screen from mortal vision the individuality that was Adolph S. Ochs. Human memory, that cherished guardian of fleeting impressions and emotions, refuses to yield ground to neutral judgment. Those who knew Mr. Ochs personally are still too much under the influence of his imperceptible being to make their reminiscences serviceable for a detached record. To his kin, to his friends and intimates, to his associates, to his employees he is still too much alive to be coldly analyzed and labeled with any degree of finality.

Outwardly nothing has changed in his great newspaper. His invisible presence still pervades its spacious offices and rooms. The inner "corporate conscience" and consciousness of *The New York Times* continue to be active, moved along by the momentum which Mr. Ochs' journalistic personality re imparted to it in 1896. His life-long scorn for personal publicity and self-display is respected and emulated. It is as true now, as it was true when he was alive, that in a purely personal sense, Adolph S. Ochs remains largely to be guessed at.

But at least there is the reasonable certainty that no further disclosures are likely to alter materially the basis for the guess. The main facts of Mr. Ochs' life and labors are known. It is their arrangement and construction into a consistent story of human self-realization that await the biographer. To the future student of journalistic history,
which Adolph S. Ochs so magnificently helped to make, the retrospect will necessarily consist in part of the opinions that we, of the contemporary world surviving him, have been able to form. It is for such possible future use that the endeavor to estimate Mr. Ochs now must be made.

The career of Adolph S. Ochs bore the hall-marks of a perfect destiny, fulfilled in living a life dedicated to the realization of a single purpose. That purpose was the publication of the only kind of newspaper that to him was worth publishing. The course of his career ended practically where it began, at the scene of his initial effort. But between the beginning and the end lay the cumulative results of a life-work ever growing in scope and amplitude, like the rising and broadening curve of a spiral, until in its highest and widest reach it constituted an achievement recognized by all as unique in American newspaperdom.

With a profound and genuine, almost instinctive, sense of modesty and objective self-effacement, Mr. Ochs ever denied any and all claim to importance in his chosen field. Yet it was in this very lack of self-consciousness that his complete identity with the character and spirit of the time in which he lived found its expression. For no one reflected the prodigious nature of his period better than did Mr. Ochs. Without realizing it, he became, through his newspaper, the articulate voice of the forces that shaped the recent history of this country.

In him were combined in striking measure some of the best—because they proved to be the ultimately victorious—qualities of a Jacksonian Democrat, journalist and Jew, which, in the three domains covered by the qualifications, made him a most fitting mouthpiece of his generation. As a Jacksonian Democrat, he endeavored to rally public opinion behind political and social measures essential to the growth of the economic colossus that is America. As a journalist, he created a superb and huge institution—the American newspaper—built on the principles of non-missionary, non-opinionated, non-controversial journalism, best suited to the needs of an immensely developing and expanding nation, and made this journalism supreme in the world today. As a Jew, he was one of the leaders of a group of men who were instrumental in giving concrete form and
organizational existence to that adaptation of Jewish religious doctrine to economic, political and social conditions in this country which has become known as American Reform, or Progressive, Judaism.

It is, of course, upon his achievements in the realm of journalism that Mr. Ochs' chief title to imperishable fame rests. Here he stands without a peer. He has built up one of the world's greatest and most renowned dailies. It is sometimes said that news is history in the making. If this be true, then it is to Mr. Ochs and his newspaper that we owe much of our knowledge of the stupendous history of our day. Undoubtedly there are many people who earnestly disagree with the views advanced by The New York Times. But even they will admit that the source of their information, upon which they base their disagreement, has been The New York Times.

No greater recognition than is implied by this fact can come to any newspaper. It also explains what has been called the supremacy of American journalism over that of any other country. For while non-American newspapers have striven mainly to supply the readers with opinions, representative American newspapers have set their ideal on furnishing all the news available, leaving it to the intelligence and mental predisposition of the reader to draw his own inferences therefrom. In the eyes of both Europeans and Americans The New York Times has been the embodiment of this distinctive feature of American journalism, and there is little question that it owes most of its unparalleled success to this circumstance.

But the qualities making for success possessed by their owner had been sown and cultivated in a soil quite different from the stratum in which Mr. Ochs' genius came to full fruition. They had their origin in a Jewish home maintained by pioneering spirits seeking to establish themselves in what was at the time a frontier region.

Adolph S. Ochs was born March 12, 1858, in Cincinnati. He was the eldest of the six children of Julius and Bertha Levy Ochs who had emigrated from Germany, whence, up to the last two decades of the past century, most of the Jewish population of the United States was being recruited. Both parents were revolutionists by temperament and
conviction, who in their native land had actively opposed the policies of the numerous autocratic governments of Germany.

The revolution which such people as Julius Ochs and Bertha Levy were promoting was essentially the same kind of revolution that had transformed the thirteen American colonies into an independent nation. It was demanded by the commercial and industrial awakening of a country split into thirty-eight separate political states, each with its own civil laws, tariff and transit imposts, currency and customs. The Palatinate, whence Mr. Ochs' parents came, was economically the most developed part of Germany. There, the demand for political and business freedom and above all for a united Germany was more persistent than elsewhere. But the indecision and weakness of the very class that stood to gain most from the liberalization of Germany made the revolutionists themselves doubtful of their victory. The German intelligentsia, finding little to do in an economically laggard country, abandoned itself to abstract speculation and literature, or emigrated to the beacon land of opportunity—the United States of America.

Besides sharing the restiveness of German intellectuals, Mr. Ochs' parents had to bear the injustices of special restrictions imposed upon them as Jews. The conditions under which the Jews at that time were compelled to live in the Germanic countries were wretched almost beyond endurance. The breath of freedom wafted over what was then Germany by the Napoleonic wars had dissipated. The Jews were still regarded as outcasts and treated as such. They were herded together in ghettos and slums. Pales of settlement were devised for them. They were not allowed to follow mechanical trades. They were prohibited from owning or leasing land. The law forbade them to marry except by special permit from the government, and then only in cases where a vacancy occurred in the community through the death of some member of it. A young rabbi, who later became Adolph S. Ochs' father-in-law, was once called before the authorities to answer the charge that he was sanctifying unlawful marriages. The defendant vehemently told his accusers that they could
not suppress a natural law and that he would continue to help people violate the injunction against marriage.

The mental reaction of the German Jews to their environment was one of dejection and passionate longing for some way out of the gloom and despair that surrounded them. To many of them the orthodox Jewish faith in Germany seemed uncouth and uncompromising, making the estrangement between the Jew and the non-Jew complete and humiliating. Anything therefore that offered the enlightened Jew a way of discarding the old and identifying himself with the people about him in appearance, ideas, education and manners was like a ray of hope in an atmosphere of despondency. There appeared men of learning and eloquence who envisioned a new form of Judaism, free from traditionalism, purged of what they thought were its ancient crudities, outlandish customs and medieval observances. They were the advocates of Reform Judaism, which sought to adapt itself to the philosophical, political and scientific views of the times.

But many would not or could not wait for the emancipating influence of the new creed. They had to live and earn their bread and support their families; and that is why the migration of the German Jews to America began. Practically all who came here prior to 1830 were prompted by the economic motive. A few years before, and after the Revolution of 1848, Germany began to send here Jews of the intellectual type: teachers, students, army officers; pacifists, freethinkers, idealists of various persuasions. They were attracted by the political career of this country, by the prospect of the free, unhampered life it offered. Among them were Jews who sought a place to practice their new Reform religion, unmolested.

The tide of German-Jewish migration that brought to the shores of this country Julius Ochs and Bertha Levy and others like them, before the upheaval of 1848, brought also the impecunious young rabbi, Isaac M. Wise, who had so resolutely opposed the German ban on Jewish marriages. At home he had been thrilled by the agitation for the new kind of Judaism and the possibility of creating new institutions to propagate it. He had been among the first to think of America as the land where Reform would find its
greatest opportunity. Accordingly, he came here and not only proved to be right in his expectation, but was the principal force that made that expectation a reality.

It is necessary to keep in mind this intellectual and spiritual heritage and background of the German-Jewish settlers in this country to understand the influences that determined the early upbringing of Adolph S. Ochs.

Julius Ochs came to the United States in 1844, at the age of 18. He had received an excellent religious and secular education and was an able linguist, being proficient in six languages—German, French, English, Spanish, Italian and Hebrew. He took up teaching as a profession and, for many years, taught languages in various schools in the South. Nine years after his arrival, he met Miss Bertha Levy, and in 1855 the two were married in Nashville, Tennessee.

Bertha Levy Ochs came of a distinguished family. She was an accomplished woman and possessed a strong and fervent personality. Like the rest of the intellectual youth of Germany of her generation, she was an idealist and a rebel. At the age of sixteen, she joined in the work of the revolutionary committees active in 1848. One evening, during that exciting year, she made a revolutionary speech before a large audience in Heidelberg. The next day she had to leave Germany in haste to escape the political police.

Attracted by the charm and beauty of the rustic life of the new South, where she had lived before her marriage, Mrs. Julius Ochs became an ardent Southerner and later, when the Civil War broke out, passionately believed in the righteousness of the Confederate cause. Her brother was a soldier in the Confederate Army. Her husband on the other hand, was just as ardent a believer in the Union cause. In 1861 he enlisted in an Ohio regiment, serving for the entire duration of the war and attaining to the rank of Captain. Thus the peculiar fate that often befell Jewish families throughout history, namely, the fate of being torn apart by conflicting loyalties causing some members of the family to range themselves, weapons in hand, against other members of the family, manifested itself in the early days of Adolph Ochs' childhood. The rift, however, was not as tragic as might be supposed. We have the testimony of those who know, to the effect that the political division did not really
affect the harmony of the Ochs family. Nevertheless, it was a harmony maintained at the cost of no compromise. There is the alleged statement of Mr. Ochs that “mother gave father a lot of trouble in those days.”

To some of these “troubles” little Adolph himself was an innocent witness. His own tiny presence was often used as a disguise, so it is claimed, for some of the daring patriotic exploits of his mother. There is a legend that at the very time her husband was stationed as a Union Army Captain in Cincinnati, Mrs. Ochs frequently wheeled across the bridge to Covington, Kentucky, a baby-carriage with the infant in it, but concealing under his pillows a quantity of Red Cross supplies intended for the Confederate troops. Apparently, outsiders knew and did not condemn this divided but intense loyalty of a Jewish family; for when Captain Julius Ochs died in Chattanooga in 1888, the Grand Army of the Republic was represented at the funeral, and when Mrs. Bertha Levy Ochs died in New York in 1910, the Daughters of the Confederacy paid a similar tribute to her memory.

Discharged from the army, Julius Ochs had to start from scratch again. His family had grown by that time, and in 1865, in the hope of improving his financial circumstances, he moved to Knoxville, Tenn. His idealistic nature and predilections of a scholar, however, prevented him from “going after” things in the manner that usually characterizes a person bent on succeeding materially at any cost. He shrank from some of the coarser aspects of the money struggle. He was preoccupied with matters of the spirit, and being familiar with Jewish law often acted as “emergency” rabbi for his co-religionists. He was interested in political and social problems and was a reformer at heart, but not a politician. His public spirit was noted and now and then rewarded by his community. At one time he served as Justice of the Peace and United States Commissioner; at another time he filled the office of Probate Judge for a short term. His interest in clean politics brought him the election as a delegate to the Liberal Republican Convention held in Cincinnati in 1872. He took a leading part in the organization of one of the first Jewish fraternal orders in this country.
A versatile man of lovable and rather whimsical character, Julius Ochs was kind, attentive to all and never self-seeking. It is from him that Adolph inherited his gentleness and profound respect for human personality. It probably did not matter much to Ochs, Senior, that it could be said of him that he was not "cut out" for material success. But material circumstances could not be ignored, and it did not take long for Adolph and his brothers to realize that the family income would have to be augmented as soon as possible by their own efforts.

Having received the rudiments of knowledge in a private day-school, Adolph embraced his first opportunity to go to work and help his parents when he was 11. He secured a job as office boy to the editor of his home town paper, The Knoxville Chronicle. Young Adolph performed his duties so efficiently that he was promoted to the rank of delivery boy, and now had to get up at 4 o'clock in the morning and carry newspapers to the homes of subscribers over a route four and a half miles long, for which work he was getting $1.50 a week.

After delivering papers for about a year, Adolph went to Providence, Rhode Island, to help out as cash-boy in the grocery of his two uncles. The following year he returned to Knoxville and got himself a new job in a drug store, which he held only six months. Shortly afterward he was rehired by his first employer, The Knoxville Chronicle, to do all the odd jobs and dirty work required in a composing room. During the three years that he worked as printer's devil, learning the printing trade under the personal supervision of the foreman, Adolph Ochs attended classes in his free time in the preparatory department of what is now the University of Tennessee. He also found time to work as usher in the local "opera house," together with his younger brothers, George and Milton, with whom he formed a company for the sale of refreshments.

Ambition, however, was prompting him to seek his fortune in a larger field. He had a vague notion that California might be a good place to try. But Adolph's next change was to obtain employment as journeyman printer in the job printing department of The Louisville Courier Journal. Six months later the establishment of a
new paper, *The Knoxville Tribune*, lured him back home. He worked a year and a half for *The Tribune*, gaining experience, first as compositor, then as a reporter, and finally advancing to the position of assistant business manager.

Foreseeing a great future for Chattanooga, Tennessee, the youthful newspaper executive made plans with an associate to publish a new paper there. His own superior, however, the owner of *The Knoxville Tribune*, stole a march on him and started a paper of his own, *The Dispatch*, in Chattanooga. In 1877, Adolph Ochs, then only nineteen years old, and his associate entered the employ of this new paper as advertising solicitor and editor, respectively. Six months later, *The Dispatch* failed, and Adolph Ochs was appointed receiver. To provide himself with a source of income in the meantime he published a city directory, for which he did practically all the work himself. He succeeded in paying off the debts of the bankrupt paper. With $250 of borrowed money he bought a controlling half interest in *The Chattanooga Times*, which was about to go under, merged *The Dispatch* with it and, using his own private fortune of $37.50 as working capital, began, in 1878, his career as newspaper publisher.

His very first step was to announce his intention of making *The Chattanooga Times* the organ of business and industry, serving the interests of the city and surrounding territory. The paper was to be democratic on questions concerning the nation, and independent in local and state matters. It proposed to prosper on the strength of its own merits, without depending upon special favors from local interests or donations from private sources, which, in the practice of all small-town journalism in those days, meant subservience to outside elements.

When Adolph Ochs acquired *The Chattanooga Times* it was a flimsy, four-page affair, and had a circulation of 250. Its editor was serving on part-time basis at a salary of $1.00 a day. It had a staff of nine, exclusive of the publisher, and a payroll of $100 a week. The first year was a critical one. To create some additional income, Mr. Ochs established in 1879 *The Tradesman*, a trade publication. But the next year he was out of debt sufficiently to be able to buy the other half interest in his paper. *The Chattanooga Times*
steadily grew and prospered. Out of its profits, Mr. Ochs was able to build up a reserve fund with which he subsequently acquired control of *The New York Times*. The success of his new publication made it possible for him to bring his family to Chattanooga. His two brothers, whom he had been sending through college, joined the staff of the paper, and his father was made treasurer of the publishing company.

On February 28, 1883, in Cincinnati, Adolph S. Ochs married Miss Effie Miriam Wise, daughter of the Rev. Dr. Isaac M. Wise, famous as a religious leader and organizer of the distinct denominational existence of Reform Judaism in this country. He was the founder of two historically important institutions: the Hebrew Union College and the Union of American Hebrew Congregations. The world now recognizes him as one of the outstanding personalities developed by American Jewry during the past century. He was endowed with many gifts, among them capacity for leadership and a genius for organization. He was a man of great courage, of tumultuous passions and all-consuming ambition; a pugnacious spirit, not afraid to meet the enemy with bare hands. He was orator, novelist, theologian, journalist, controversialist and teacher all in one. Friend of Daniel Webster and Horace Greeley, personally acquainted with Presidents of the United States, he was often swayed by the most contradictory impulses and moods, and at different times was preparing himself to enter politics, become the partner of a legal luminary, adopt an academic career as professor in a university, and accept a responsible position in the Library of Congress. This man, practically single-handed, initiated movements and built institutions which survive to this day.

The union with one of the most prominent families in America had an important bearing on Mr. Ochs’ interest in the strengthening of Reform Judaism. But in another sense, this interest was also an outgrowth of the idealism and traditions brought to this country by the band of German-Jewish immigrants that included, as already stated, Mr. Ochs’ parents and Isaac M. Wise.

The publisher of *The Chattanooga Times* actively associated himself with the business and cultural development...
of his city. His communal leadership later earned him the title of Citizen Emeritus of Chattanooga. It also brought him the advantage of becoming personally acquainted with many of the outstanding Americans and leaders of his time. Among the prominent people who visited Chattanooga and met the young publisher were governors, senators, industrial magnates, bankers, railroad presidents, clergymen, influential politicians, etc. They included President Cleveland and a newly-married Republican editor from Ohio by the name of Warren G. Harding, who wished some professional advice from Mr. Ochs.

The manner in which he made a success of The Chattanooga Times was gaining a wide and favorable reputation for Mr. Ochs. In 1891, he was invited to deliver an address before the National Editorial Association Convention in St. Paul, Minnesota, in which he was expected to tell his audience how to conduct "a small, interior, daily paper along practical, successful lines." What he actually conveyed to the Convention was much more than that, namely, one of the earliest formulations of a policy which proved prophetic of the future development of American journalism. He said among other things:

"... The day of the organ, if not past, is rapidly passing. The people as they gain culture, breadth of understanding, and independence of thought... more and more demand the paper that prints the history of each day without fear of consequences, the favoring of special theories, or the promotion of personal interests. The duty of the editor and publisher who serves an intelligent and manly constituency is to give his patrons the facts, and attempt nothing with reference thereto beyond assisting to a clearer understanding of the same ... The editor and publisher of a daily newspaper should give his thoughts, time, money, and energy, first to securing and then printing in good shape all the news, and give the thoughts of the best-informed men upon the topic under discussion—fairly give all views with reference to it ..."

In this profession of a journalistic creed Mr. Ochs gave voice to a growing demand arising out of the changing economic conditions of the country. The period that felt
the need of a new kind of newspaper was one of greatest internal growth. It witnessed the transformation of the United States from a purely agricultural and importing nation to an industrial and exporting one, the building of transcontinental railways, the development of mining and machine industries. It was the period during which Europe became interested in this country as a field for the investment of capital. It was an epoch of great social strides, of the growth of labor organization, the advent of woman suffrage, the consolidation of industry, the rise of corporations and trusts. Large masses found themselves drawn into the vortex of economic struggle. Individual enterprise and free for all competition were at their height. They lured and gratified more people than at any other time in the history of America.

Such a period required a change from the personal, individualistic kind of journalism to a journalism reflecting the everyday interests of large numbers of people composed of individualists. It called for newspapers capable of unprejudiced mass appeal. But mass appeal was a matter of mass production. Such production was made increasingly possible by the rapid succession of mechanical improvements in newspaper publishing. The rotary press, the linotype, the stereotype, the photoengraving process, the automatic feeding of paper from a huge roll, the manufacture of newsprint out of wood-pulp—all this contributed toward making the newspaper suited to its age and opportunities.

The race for circulation was on, never to diminish. To make the racing-ground smoother news-gathering associations were formed, and mechanical means of transmitting news more speedily were introduced. The telegraph, the telephone, the typewriter were utilized. The Transatlantic Cable was laid. The place of the individual and sometimes dictatorial editor-commentator was taken by a staff of several members. The editorial "we" no longer concealed the multiple or split personality of a political missionary; it became a reality, the result of daily conferences.

Competition led to the reduction of the price of newspapers. On the other hand, it increased the cost of distribution. But the great advance in business generally resulted in an increase in the amount of newspaper advertising. The
development of department stores in the cities was an important factor in the situation. They began using entire pages for the printing of display matter. There appeared other new advertisers who were willing to spend thousands of dollars for bringing their wares or services to the attention of the public. Thus advertising became an important item in the business of newspaper publishing. In 1880, it is claimed, newspapers received a revenue of $50,000,000 from circulation, and $40,000,000 from advertising. In 1890 the income from the two sources was about equal—$72,000,000. Thereafter, advertising was outstripping circulation as a source of profits at an accelerated rate.

The desire of industry and trade for a maximum consumer market and the function of the press in creating this market found their complement in an increased effort to gain more and yet more readers. The drive now was for larger circulation to attract more advertisers to pay for still larger circulation to get still more advertisers. To attain their end many newspapers resorted to methods more or less artificial and sensational. A business manager capable of steering the newspaper in the right direction came to be looked upon as the most important asset of a paper. Mr. Ochs' shining example of managerial ability was enhanced by the fact that it did not involve the use of artificial or sensational methods.

While conducting his more or less regional paper in Chattanooga, Mr. Ochs never for a moment lost sight of the connection existing between the growth of the South and the great economic and political transformation which the country as a whole was undergoing. The apex of the national economic pyramid was in New York. Here was a metropolis that was bidding fair to become one of the greatest business nerve-centers of the world. It is reasonable to assume, therefore, that Mr. Ochs had been cherishing the hope to be able to become active in the newspaper field of that city as well. It was probably with this ambition lurking somewhere in his mind that, in 1890, he remarked to a friend, who had discussed with him the decline of The New York Times, that the New York paper offered the greatest opportunity in American journalism.
Six years later this remark was recalled to him by the receipt of a telegram from a New York friend telling him that the opportunity of his life was at hand. Mr. Ochs went to New York to investigate. He found that the opportunity referred to was a chance to manage a small paper for a group of Senators interested in free silver. Now, free silver was something to which Mr. Ochs was unalterably opposed, despite his Southern sympathies and Democratic principles. The moribund *New York Mercury*, the daily which he had been asked to manage, was then offered to him for sale. But Mr. Ochs could not avail himself of the offer because ownership of the paper did not carry with it the right to the service of the United Press, upon which *The Mercury* depended for its news.

He returned home rather disappointed. But shortly afterward he received a telegram from another friend, a reporter on *The New York Times*, informing him that if he were interested in *The New York Times* he could buy it at a reasonable price. This second telegram proved to be the call of destiny, which Mr. Ochs obeyed courageously, though not without circumspection.

*The New York Times*, which came into Mr. Ochs' possession as the ultimate result of the wire message sent to him by a newspaper friend, had had a great and honorable career as a leading journal of opinion conducted by an eminent editor who played an important part in the political life of the nation. From its inception and during the major part of its career, it was under the editorial direction of Henry J. Raymond and the business management of George Jones. Established by the two partners in 1851, the newspaper followed the policy of "moderation, decency, excellency in news service, avoidance of fantastic extremes in editorial opinion and general sobriety in manner." This was in healthy contrast to the temper and style prevailing among its contemporaries.

Raymond, as a journalist, had been trained by Horace Greeley, but he shared none of the extravagant social views of his great teacher. At the age of 31, when he became editor of *The New York Times*, he was already known as one of the ablest political writers among the Whigs. In the middle of the decade, Raymond became a "Free Soiler" and
later one of the founders of the Republican party. Under its brilliant editor The Times prospered from the start, and its prosperity was a direct reflection of the prosperity of New York. For almost thirty years it was the leading Republican newspaper in the country. Yet in its Republicanism it stood closer to the Democrats than any other prominent journal of its day. It perceived and encouraged the inevitable industrialization of the South, and could combine sympathy with the victims of the Reconstruction period with the defence of certain principles that have remained basic with The New York Times to this day.

Those basic principles were and still are: opposition to all unsound credit and money policies, which seem to serve as an ever-ready panacea advanced by agricultural groups caught in a depression; tariff reform, such as will not permit the victimization of agricultural and other domestic interests for the sole and selfish protection of home industries that need no protection; administrative reforms to reduce the cost of government; and the advocacy of the use of the merit system in civil government. As a Republican organ, The Times often found it difficult to square its principles with the practices of the political party to which it had chosen to owe allegiance. The politicians, on their part, stood ever ready to relieve the paper of its embarrassment by offering to acquire an interest in it and controlling it, but their efforts were vain.

Although not a crusading paper, The New York Times was, in its early days, instrumental in exposing some of the most notorious misdeeds of corrupt politicians. In 1857, it published an expose of the land grab in Minnesota perpetrated under the guise of granting land for railroad construction. The exposure led to an investigation by the House of Representatives, which resulted in the expulsion of four members.

Raymond died in 1869 and was succeeded for a short time, first by John Bigelow, and later by George Shepard. Then the editorial chair was assumed by Louis J. Jennings, who served for seven years. After Jennings came John Ford, who in 1883 was succeeded by Charles R. Miller.

It was during Jennings' editorship that The Times performed another memorable service for the public good.
It brought into the limelight the gigantic frauds practiced upon the citizens of New York City by Boss Tweed and his Ring.

The death of George Jones in 1891, after forty years of skilful management of The New York Times, was the beginning of the decline of the paper. Jones’ heirs, like the heirs of some other great newspaper publishers, were not equal to the task so splendidly performed by their predecessor, and they were not interested in keeping up a business which they considered a losing one. They were therefore ready to sell out.

To prevent the passing of the control of The Times into the hands of strangers, Charles R. Miller, its editor, aided by a group of friends of President Cleveland, in 1893, organized a new company and bought the paper for $1,000,000. With no working capital except that provided by current receipts, The Times continued to struggle on for three more years. Its doom seemed inevitable; but just when it was about to be sealed, Adolph S. Ochs came upon the scene.

Mr. Ochs impressed the editor of the metropolitan paper which he wanted to take over not only as a Democrat of sound, conservative views but also as a capable young executive who made him feel confident that The New York Times could be reorganized and put back on its feet. Several proposals were made and considered, but the one accepted was suggested by Mr. Ochs. Essentially it was the same plan of reorganization which he had carried out once before, when he took over The Chattanooga Times.

On August 19, 1896, in the first issue of The New York Times under his management, Mr. Ochs announced his intention of publishing a “high standard” newspaper which was to be “clean, dignified and trustworthy,” so as to appeal to “thoughtful, pure-minded people.” He believed that in New York City there was a large and growing public for the kind of paper which The Times had been in its heyday, and which he meant to revive. In the issue of October 25 of the same year there appeared for the first time the motto “All the News That’s Fit to Print,” which The Times has carried ever since. By stressing the quality of fitness in news Mr. Ochs meant to differentiate his
publication from the sensational and vulgar type of journalism which was practiced at the time by two other popular newspapers in New York.

In New York, as in Chattanooga, Mr. Ochs had an unerring sense of orientation in the surge of social forces about him. His newly enunciated principles were but an expression of the trends of the new era which the United States was entering. It was an era of colonial expansion, when the developmental energies of the country were bursting their national bounds and seeking an international outlet, when finance and industry were making this nation a world power, attracting to itself men and money from all parts of the globe. *The Times* drew readers who associated domestic issues with national and international questions, and who, in forming whatever views they held, had to rely upon complete, impartial and speedy information of worldwide scope. In seeking this kind of information people of all shades of opinion were at one. This largely accounts for the fact that *The New York Times* is read probably by more "die-hard" conservatives and burning-red radicals than any other newspaper in the country.

News became the paramount quest of *The Times*, and to the furnishing of news everything else was subordinated. Chiefly through his interest in news, Mr. Ochs was instrumental in advancing the use of new means of communication, in promoting radio, aviation, geographical discovery and other scientific undertakings. He greatly developed and expanded the financial news department. During his very first year with *The Times*, he established the Book Review Section as a supplement to the Saturday edition. It was later made a part of the Sunday issue and achieved national popularity.

He also instituted the policy of treating advertising as news, the most important requisite of which is truth. He laid down the rule that all advertising matter submitted to *The Times* must pass the test of truthfulness and honesty. If it fails to come up to the standard set, the advertising copy is rejected. The rule is carefully enforced, and has led to the exclusion of millions of dollars worth of advertising.
The new publisher expressed his political independence often by switching his editorial support from one party to the other. A Democrat of the Jacksonian tradition, which meant essentially that his political credo was made up of a mixture of what was best in conservative Democracy and conservative Republicanism, Mr. Ochs could, with a clear conscience, follow his convictions by supporting when necessary one or the other of the two major parties, on specific issues. He soon demonstrated, too, that this independence extended to the field of advertising as much as to the news and editorial opinion.

Shortly after he assumed control, the Board of Aldermen in New York City offered The New York Times a chance to publish the complete vote cast in the municipal election of 1896. The compensation for this was to be about $34,000. Mr. Ochs rejected the offer as a waste of public money. A few months later the city government, which was then under Tammany domination, tendered all its advertising required by law to The Times. The contract would have amounted to about $150,000 a year. It was explained to Mr. Ochs that the offer was made simply because the Democratic city officials felt that it was a good idea to help in the development of a conservative Democratic paper in New York. The offer was refused, to avoid any suspicion that The Times had been bought by Tammany. During the Presidential campaign of 1900 the Republican National Committee proposed to Mr. Ochs the purchase of one million copies of an issue of the paper which contained an editorial lucidly indorsing the stand of the Republican party. The million copies were denied. That same year the Republican State Committee of New Jersey wished to buy 20,000 copies of The Times every day during the last three months of the campaign. This, too, was refused.

In more recent times, a western manufacturer asked that The New York Times be sent to 50 clergymen in his city at his expense for a year. The Times declined to send its issues to people who did not express a desire to become subscribers. A Southern banker, who liked the financial news and editorials of the newspaper, ordered it sent regularly to 450 bankers in his State at his expense. His wholesale subscription was rejected. The banker then tried to
gain his end by enlisting the aid of a newsdealer. The sudden large increase in the newsdealer’s order led to an investigation, and the banker was again thwarted.

Mr. Ochs scrupulously avoided printing or doing anything that might be interpreted as a surrender of principles for the sake of profit. This was to him the only way in which he could effectively prove his independence. No suspicion of influence, therefore, could attach to his conduct as a publisher. As for the alleged inevitable influence of the advertisers, it was his belief—no doubt born of the great success of The Times—that the popularity of a newspaper as an advertising medium made it independent of any influence that individual advertisers might wish to exert.

On July 1, 1900, having fulfilled the terms of the reorganization contract, Mr. Ochs became the controlling stock-owner of The New York Times, which position he never relinquished. His new business methods, coupled with the matchless manner in which The Times organized and used its news-gathering facilities, brought results far beyond the fondest dream of its owner.

Upon the occasion of the 25th anniversary of his management, which occurred on August 18, 1921, Mr. Ochs announced that the gross income of his paper for the quarter century had been about one hundred million dollars, of which only three and three-quarter million, or an average of $125,000 a year, had been distributed in dividends. The balance had been used in financing the expanding activities of The Times. This was an amazing illustration and proof of a business philosophy to which Mr. Ochs had clung since his youth. He was not interested in savings, in letting money beget money for its own sake. Surpluses, according to his idea, could be best used by plowing them back into the business, so that the enterprise might grow, increase in value to its workers, and widen its services to the community.

Mr. Ochs regarded the unparalleled growth of The Times, which reached a weekday circulation of over 467,000 and a Sunday circulation of more than 780,000, as “a vindication of the newspaper reader,” for it proved what he had been saying right along, that a clean, unbiased newspaper could attract a large number of readers. The Times’ record, which has not been equaled, in getting together and printing
the news of the day has robbed even its harshest critics of a valid reason to accuse it of journalistic partiality. Even those who are prone to point to the so-called class character of Mr. Ochs' personal political and economic views, as they found their reflection on the editorial page, are disarmed by the knowledge that their most dependable authority upon which they lean for support of their condemnation of The Times has been The Times itself. To some who have expressed their dissatisfaction with The New York Times for its official attitude toward Soviet Russia, for example, the most reconciling answer is provided by the distinguished work of Walter Duranty, The Times correspondent in Moscow, who in 1932 received the Pulitzer Prize for his illuminating dispatches.

During the World War, The New York Times rose to its greatest opportunity and became the world's greatest newspaper institution. It rendered a distinct service to historians, present-day and future, by printing the full text of official documents, such as peace treaties, government declarations, statements of national leaders, and other important records.

In 1913, Mr. Ochs established The Annalist, a weekly financial review. The following year, the rotogravure process of printing pictures in the Sunday issue was introduced and, as an outgrowth of that, the Midweek Pictorial, an illustrated weekly review, was started. The New York Times Index, published since 1913, is of inestimable value to historians, students and writers in search of material. The World War prompted the establishment of Current History, a monthly magazine devoted to the discussion of problems and issues arising out of the war. In 1918, the Times Wide World Photo Service came into existence.

There were times when Mr. Ochs was considering buying other newspapers. In 1899, he contemplated taking over The New York Telegram. Three years later, he bought The Philadelphia Times and Public Ledger, consolidated them and, after operating the amalgamated property for eleven years, sold it to Cyrus H. K. Curtis. In 1918, arrangements for the purchase of The New York Herald and The New York Telegram were abruptly terminated by the death of their owner. Mr. Ochs thereafter evinced no
interest in acquiring other newspaper properties, considering the management of The Times "a big enough job for any man."

One of the many remarkable intuitions of Mr. Ochs was responsible for the construction of the Times Building in what is now known as Times Square. It showed the keen vision he had of the coming growth of the middle uptown section of New York City and the drift of business and population northward. When the Times edifice was completed in 1905 it was the second tallest structure in New York. It was a splendid demonstration of a novel architectural idea, American in origin, namely, that a skyscraper can be beautiful as well as useful. Its construction put a heavy strain on the financial resources of The Times. But it proved to be a good investment, despite the fact that the paper had outgrown its new home before it settled in it. Seven years later, The Times had to move to new quarters, The Times Annex, specially built for it in 43rd Street. The new structure had to be enlarged twice to meet further requirements. It is now one of the most imposing and best-equipped modern newspaper buildings in the world.

The huge demand for newsprint for The New York Times and related publications impelled Mr. Ochs to become a paper-maker as well. In 1926, The Times obtained a large interest in a paper company that owns 5,000 square miles of woods in Northern Ontario, Canada, and operates one of the largest paper-making plants in the world at Kapuskasing, Ontario, which supplies The Times with all its paper.

Mr. Ochs was a prominent organizer and director of cooperative associations for the gathering of news. He was a dominant influence in the Southern Associated Press in the nineties, and in the Associated Press of today. He was so engrossed in the business of newspaper publishing that he had comparatively few interests that were not in some way connected with that field. His hobby, if such it may be called, was helping in the development and preservation of public parks. An undertaking very close to his heart was the collection of funds during the Christmas season for "The Hundred Neediest Cases." The first appeal for this fund was made in 1912, when $3,630 was collected. In 1930 the total raised was close to $350,000. Since then,
owing to the depression, the annual totals of gifts have somewhat decreased.

Mr. Ochs' interest in the work of American academic societies made it possible for some of them to undertake projects which might not have been started otherwise. His donation of $500,000 to the American Council of Learned Societies, composed of 150 outstanding organizations devoted to the advancement of historical learning, enabled that body to begin the publication of the American Dictionary of Biography, which, when completed, will cover the lives of about 20,000 prominent Americans. In 1928, The Times took over the publication of the American Year Book, an annual record of American accomplishments. About fifty national learned societies are cooperating in this project. The publication has won national and international recognition.

Honors came to Mr. Ochs from far and wide, but he accepted only a few, among them the election as Officer and, later, Commander of the French Legion of Honor. In 1922, Yale conferred upon him the degree of Master of Arts. Subsequently he received honorary doctorates from Columbia University, the University of Chattanooga, New York University, Dartmouth College and Lincoln University. The National Institute of Social Science awarded him a gold medal in 1927. Two years later, the New York Chamber of Commerce cited him among the seven citizens who rendered distinguished service to the city. In 1931, he was elected member of the American Philosophical Society. Formal recognition came also to his great newspaper as an institution. In 1918, The New York Times received the first gold medal ever awarded by the Pulitzer School of Journalism of Columbia University. In 1930, the University of Missouri School of Journalism awarded The Times a medal for "distinguished work in journalism."

Adolph S. Ochs exerted the influence that he did by virtue of his personality and his ideas. Seldom did one meet a man in whom true modesty was so indissolubly combined with an unshakable faith in certain precepts to be followed. He sincerely repudiated any suggestion that he personally was responsible for the success of his paper. He honestly believed that the success was due entirely to the application
of right fundamental principles of journalism. And this genuine belief made his unpretentiousness a striking and charming attribute of his nature. But there is no doubt that Mr. Ochs’ utter subjection of the personal factor to the rational utilization of objective opportunity did not in the least remove the fact that he was the guiding force of his paper’s progress. The very faith that he had in the prudence of his course of action brought out in splendid fashion the active qualities inherent in his make-up, the qualities of born leadership, indefatigable energy, supreme confidence, and readiness to square actions with thoughts.

Although his formal schooling was limited, the knowledge which Mr. Ochs picked up from reading and from meeting prominent people was broad and, at times, surprising to men of specialized training. At the luncheons frequently given to distinguished persons in the Times Annex, Mr. Ochs would ask questions that showed a remarkable familiarity with the particular subjects in which the persons spoken to were interested as experts or students.

Those who had occasion to observe him at close range, at his office desk or at the editorial conference table, speak of him as the perfect newspaperman. He devoured The Times, reading carefully and critically everything that appeared in the news or on the editorial page. He took pleasure in seeking out obscure and insignificant items and developing them into timely first-page stories. Himself of an independent mind, he encouraged independence in others, and often purposely advanced an extreme view in order to bring out all the points that could be made on both sides of the question. He never lost his temper or raised his voice in argument. His perspicacity and unerring judgment of people were extraordinary.

Mr. Ochs’ Jewishness expressed itself in his religion, which he accepted as a sacred heritage. Religion in its universal sense was to him a spiritual yearning for perfection that distinguished man from beast and was indispensable to civilization. Of his own inherited brand of religion, Judaism, he wrote:

“Judaism is a conception of religion that spells responsibility—responsibility to society, to neighbor, to family and to one’s self—distinguishes man from the brute,
civilizes his life, makes him human and justifies his existence. Everything that my religion teaches me, if adhered to and practiced, would make me a better man and a better citizen.”

In a still more specific sense, Mr. Ochs was a devout believer in the tenets of American Reform Judaism. He shared the view of the expounders of that creed that Judaism meant allegiance to a common inheritance in its essentials, that Reform meant the principle of progress which follows the needs of time and environment, and that American Judaism meant the kind of Judaism that was under obligation to help in the advancement of the moral and spiritual life of the American commonwealth in the spirit in which this republic was founded.

As soon as he had the power to help and promote its progress, Mr. Ochs enlisted in the cause which his great father-in-law, Isaac M. Wise, was advancing, and contributed materially toward making it an active force in the life of the Jews in this country. He was one of the leading workers in the campaigns that put the Hebrew Union College, the rabbinical academy founded by Isaac M. Wise, upon a firm financial basis. In 1926, Mr. Ochs directed a drive for the raising of an endowment fund of $5,000,000 for the College. He adopted the practical method of calling upon 100 wealthy Jews to pledge $50,000 each, the sum to be paid out of the estate of the donor upon his death, either outright or in equal instalments, for which interest was charged.

In speaking of the need for Jewish religious teachers as well as for perpetuating Judaism through religious training for children, Mr. Ochs said:

“Should not the Jew cherish the rich heritage he has in his religion, that he has preserved and given to humanity and civilization, the Bible, the Ten Commandments, the Prophets, the Proverbs, the Psalms, and on which rests the moral code of the world, the basis of its jurisprudence and its ethical standards? . . . It is time that we instilled into our children the feeling that to be a Jew is not an impediment. The Jew who stands up for his Judaism, proud of his faith, invariably has the respect and admiration of his fellow-citizens of every creed.”
In memory of his father, who was a pious adherent of the liberal Judaistic faith, and of his mother, Mr. Ochs built a beautiful Temple in Chattanooga. He also caused the construction of the splendid Isaac M. Wise Memorial Hall in Temple Emanu-El in New York City. He was for many years a member of the Board of Governors of this congregation.

His strong conviction that the Jews owe allegiance only to the country whose citizens they are made him an opponent of Zionism. But his opposition rested on philosophical and political grounds and had nothing to do with active hostility to the movement. In a statement published in the American Israelite, Cincinnati, Mr. Ochs made his position clear:

"... I belong to that very large school of Jewish thought in America that think that the greatest heritage of the Jew is his religion and that it should be preserved; and that as a distinctive race the Jews need no place in modern civilization; that, left to the processes of environment and time, they would soon lose their racial characteristics and become an integral part of the people of their country and share the weal and woe of the land."

He traveled in Palestine and admired some of the achievements of the Zionists. But he believed that those achievements rested upon a false and uncertain foundation. To him they represented dangerous ventures, because of the hostility of the Arab population and all Islam to the aspirations of the Zionists, namely, dominance and political control of Palestine. Zionism, Mr. Ochs thought, could exist only by the protection of the British troops.

Mr. Ochs' careful avoidance of anything that might give the impression of having been inspired by his own preferences, opinions, or position amounted almost to a fault. It often exposed him to censure. He was criticized, for example, for not showing enough interest, i.e., journalistic interest, in matters affecting the Jews, outside of religion, for not having The New York Times publish more about specifically Jewish problems. The truth was that Mr. Ochs' interest in these problems was probably as great as that professed by others, but that as a publisher of a general
newspaper he did not care to give his readers the slightest reason for thinking that the publication of this or that “Jewish” item might have been dictated by the fact that he himself was a Jew.

Mr. Ochs was simple in appearance and tastes. Next to modesty, inoffensiveness, an instinctive reluctance to harass or embarrass anyone, was his most obvious characteristic. He was considerateness and kindness incarnate. His personal life was a nexus of gracious relationships with the people near him. He was deeply attached to Mrs. Ochs who, although keeping herself in the background, was his most intimate friend and adviser. In all crucial moments of his life, it was his wont, whenever he happened to be away from home, to sit down and write a long letter to his wife, telling her every detail of the matter at hand and every angle of the consideration which he was giving to it. She was his true and ever-present consultant.

His sense of family loyalty and kinship was almost religious. He showed his regard for friends by showering them with attention, even in smallest things, and he himself was pleased with any attention that came to him from anybody. At his home in White Plains, where he presided over a circle of relatives and friends without the slightest show of authority or self-importance, Mr. Ochs was called affectionately “Uncle Dolph.”

Despite the fact that Mr. Ochs never really aspired to a writer’s laurels, he unquestionably had the gift of expressing his thoughts lucidly and effectively. In the latter period of his life, he also developed considerable ability as a speaker. He was a collector of books, and owned a magnificent library which he liked to show to visitors.

He was ever interested in gaining the good will of the people who worked for him, no matter how humble their job. On his sixtieth birthday he established group insurance for all of his employees, later increasing the amount of insurance. In 1921, he instituted a liberal system of sick benefits and a retirement pension fund. He helped literally hundreds of people who were personally unknown to him. The help, however, was not given in a haphazard manner. He usually instructed some of his associates to
investigate the person who had applied for aid, and if the facts were as represented, the aid was given.

Mr. Ochs was greatly affected by the misfortunes that befell the Jews in Germany. This undoubtedly aggravated the ailments from which he suffered the last few years of his life.

On April 8, 1935, Adolph S. Ochs died in Chattanooga. He passed away as he lived—at work, giving advice to associates on a matter close to his heart and for which he had the affinity of genius, namely, newspaper publishing.

This sketch may be fittingly closed with the following tribute to the memory of the great journalist and Jew, paid by Dr. John H. Finley, his friend and co-worker of many years:

When Alexander, who was called the Great,
Wept at the Indus, it is said, because
There were no other worlds to be annexed
To those which he had conquered on the way,
He did not dream that down in Palestine—
An obscure corner of his vast domain—
There were two humble folk, a Man and Wife,
The far progenitors of Adolph Ochs,
Who, centuries to come, would hold all lands
Within his daily cognizance, nor tire,—
For each succeeding morning he would see
A world made new by news of its own self
In columns of The Times.—Long may you live
Who've conquered where an Alexander failed!
In 1837, at the age of 17, Elias Wolf came from Bavaria to Philadelphia. His education, particularly in Hebrew, was considerably beyond that of the average German immigrant of that time. This fact, along with his piety and love for the ancient Faith, made for a strong religious atmosphere in the home which he eventually established.

After a few years in Philadelphia, he settled in Wilmington, North Carolina, where there were few, if any, other Jews. He readily adapted himself to his new environment and must have earned the appreciation and good will of the community, because we find that in 1848 he was elected Master of his Masonic Lodge.

In 1850, he moved to Uhrichsville, Ohio, but occasionally returned to Philadelphia. On one of his visits to Philadelphia, he met Amelia Mayer, whom he married in 1851. Mrs. Wolf’s religious fervor was equal to that of her husband and theirs was a genuinely religious Jewish household. Mrs. Wolf was a woman of rare judgment and discerning mind. She was a truly benevolent Matriarch whose sense of justice was highly developed but was always tempered with a tenderness of heart.

Into such a home, on March 11, 1855, Edwin Wolf was born, and the impress of that childhood environment was stamped indelibly upon his character, mind and spirit. When Edwin Wolf was one year old the family moved to Philadelphia, which from that time on was its home.

As a child, Edwin Wolf was studious, reserved, and of an exceedingly inquiring mind. In his childhood and youth, he manifested these traits and, in his adult life, added to these an exceptionally judicial trend—no decision to be arrived at without study and weighing of all the facts of the matter at issue.
He received a public school education in the course of which he acquired a reading habit which ruled him throughout his life. In all probability, unconsciously this reading was "rather to forge his mind than to furnish it." His reading ran the entire literary gamut, both in German and English, from the classics to modern mystery stories, from Emerson to Ouida, the latter of whom he characterizes in his diary as "mush, bosh, trash."

After completing school he went into his father's manufacturing business and, when in 1877, Mr. Wolf senior retired, Edwin, then twenty-two years old, succeeded him. The following year, the young man's health failed and he went to Europe in search of the best medical attention. During his three months' stay he jotted down in a diary his experiences and reactions. "Biographies should dwell more on motives than events, more on what issues from within than happenings without." If, in attempting to analyze our own motives, we often go amiss, how much more difficult to determine the motivation of another! But when a man speaks to himself through a personal diary, not intended for the eyes of another, he lays his soul bare and one can then arrive at the true man.

In the diary, he does not speak of the hotels at which he stayed, nor of the meals of which he partook. Instead, he speaks of the books he has been reading, of the postilion who drove him, of the peasants to whom he spoke, of the cultivation of the land and, more often, of woods and fields he traversed on his many walking trips (often 15 miles). His descriptions of these woods, hills and watercourses are poetic in the extreme. His talks with the common man in the field lead him into dissertations both sociological and economic. In fact, he discloses himself as a lover of both nature and his fellowmen. In these he shows the same judicial mind and motives that he manifested throughout his career.

Music and the fine arts appealed to him, and much of his time was spent in the art galleries and opera houses, particularly in Paris. They shared most of his time, along with walks about the highways and byways, the latter to see the common folk, in whom he was more interested than the beau monde. At this time, he wrote a letter to two of
his younger brothers in which he counseled that they interest themselves in music for its cultural effect as well as for the pleasure it would afford. He closes his letter with "I didn’t get the chance to study music but I’m determined to educate myself in it."

From this diary, one may glean the very essence of the man who was to make for himself a place of honor and usefulness in the Jewish and civic life of Philadelphia, as well as in the activities effecting the Jews as a whole.

In 1882, having retired from his former business, he joined his four younger brothers in their various enterprises. His trained mind was invaluable to this venture and success followed. It was about this time that his civic consciousness crystalized upon education, in its broadest sense, as the one thing that was of greatest interest to him, and his future years were concentrated on this problem.

On October 31, 1882, he married Mary Fleisher, a woman of rare culture and literary appreciation. Her outlook on life coincided in a remarkable degree with that of her husband. The writer lived within a few doors of their home and his visits there afforded him many a rare treat. Ushered into the second floor "sitting room" (now dubbed living room), one would find Edwin Wolf, as was his wont, hunched up in a comfortable armchair with a book, and his wife similarly employed. Around all the walls, shelves filled with books, on the table, books; everywhere books. Departing, the visitor felt that he had been in an ideal cultured home surroundings, and had been elevated by the discussion of books, of topics of general and of civic, concern.

Mrs. Wolf’s health failing, the couple’s life became more hermit-like and, therefore, more dependent on their common interests. Two children were born, Morris and Blanche (Mrs. Isidore Kohn), who are today taking up the threads broken by their father’s death.

In 1901, Edwin Wolf was elected to the Board of Public Education of Philadelphia. This body has exclusive financial and administrative conduct of the entire public education of the city. "A book lover, and not unmindful of the claims of higher education, his chief concerns, nevertheless, were the strengthening of the elementary schools
and the enlargement of vocational training." Edwin Wolf anticipated what is now well-recognized, that is, education should fit the individual not alone for life, but also for living. He was ever insistent that the Board should plan for the future, that buildings should be improved in sanitation and safety. His wide knowledge of literature and finance were of great help in the Board's deliberations. In 1908, he installed the system of accounting which is still used. He was elected President in 1917, voluntarily retiring from the Board in 1920, in spite of the importunities of his colleagues.

March, 1902, Mr. Wolf was elected as a trustee of the Jewish Publication Society of America and, in October of 1902, he was elected as its President, succeeding Mr. Morris Newburger, the first incumbent. Although the Society, 25 years earlier, had planned the publication of a Jewish translation of the Bible, it was under Mr. Wolf's regime that the plan was adopted by which this monumental work eventually came into being. Under his direction and guidance, the scope of the Society was enlarged, its publications were increased in number and its membership was augmented. To the work of the Society he dedicated the same judgment and zeal that he did to every movement in which he was interested. But in addition, he was urged by the Jewish ideals which were a part of his whole warp and woof, the result of the environment into which he was born. The souls of Elias and Amelia Wolf spoke and acted through their son.

His interest in education was recognized in his selection as one of the original Board of Governors of Dropsie College. His experience and ripe judgment were of great service in safeguarding the investment of the funds of the College. At the same time, he fully appreciated the academic work of this institution, unique in its aims and purpose, and his interest in it remained undiminished until the end of his life.

Mr. Wolf was, for quite a number of years, a member of the Board of the Philadelphia Free Library, whose main building is at 19th Street and The Parkway, with branches in various parts of the city. His knowledge of books, his
administrative and executive ability were of inestimable value in the functioning of that vast enterprise.

He served for a long period as a Governor of the Penitentiary for Eastern Pennsylvania. He spent much time visiting the institution, and was keenly interested in the prisoners, spending many hours chatting with them. He tried to analyze the individual and the causes back of the infraction of the law for which each was incarcerated. From the facts thus gleaned, he drew the general conclusion that to lack of education, practical not academic, most broken careers could be traced. Acting upon this conviction, he bent every fibre in his being to provide means for teaching the prisoners some useful occupation. His thought was to give hope to the discharged prisoner and a means to earn a livelihood so that, thus rehabilitated, he could take a useful place in the world. Formerly, the discharged prisoner was given but five dollars and a complete clothing outfit, only to return to his former haunts in life.

Edwin Wolf recognized the necessity of an agency to represent the interest of the whole Jewish people, to guard its civil rights, to coordinate the work when some calamity occurred to Jews, and provide for other contingencies. For this purpose he was a staunch upholder of, and contributor to, the American Jewish Committee.

In the course of this biographical sketch the influence of Edwin Wolf's home atmosphere has several times been mentioned. A striking proof of its influence is shown by the fact that he was one of five brothers, all of whom were at the same time presiding officers of Jewish communal organizations.

To avoid any misunderstanding, it is here necessary to explain Edwin Wolf's thought upon the acceptance of a position on the controlling body of any institution. When offered such a position, he propounded to himself the questions: Can I do the work? Am I interested in the objects of the organization? Have I time to discharge the obligations in full? After answering the former two, there arose in his mind a fourth question: Of which of my present obligations can I divest myself to meet this new demand?

In other words, he was not dazzled by honors, nor by the too prevalent mode of giving the use of one's name,
and not assuming the obligation implied therein. Titles and medals meant naught to him; only labor, well directed, appealed to him.

Edwin Wolf contracted no friendships except after weighing carefully the worth of the individual. Once admitted into the inner circle, Mr. Wolf gave himself wholeheartedly to that friendship, delighting to give more than he received. When he passed away on December 16, 1934, his had been a long and useful life, full of work for the good of humanity, and particularly for his People. It would be a reflection on his fine discrimination to say that "he left a host of friends." Rather it should be said, he left many staunch friends and a host who honored and respected him.

"Upright, just and loving" is a fitting epitaph for Edwin Wolf.
MAIMONIDES

By Solomon Zeitlin

The world-wide celebration of the Octocentenary of the birth of Moses Maimonides affords us the opportunity of revaluating the life and works of one of the greatest minds produced by Judaism since the close of the Talmud. No one else has had such profound influence upon Jewish life. Again, no Hebrew scholar has aroused such controversy which actually divided the Jewish people into two hostile camps. New information, made available by the researches of modern scholarship, supplies us with material better to envisage him in the wider context of his times.

Great talmudist, thinker, jurist, and leader, he assumes the proportion of a statesman who sought, through a tempestuous era of persecution and intellectual and social change, to direct constructively the destiny of the Jewish people. The broad similarity between our own times and the troubled Jewish world of the later twelfth century, deepens our practical interest in the part he played as guide to a perplexed generation. It may be that this approximate identity of experience between the present and the past is the unconscious motivation that has spontaneously and eagerly turned the mind of the Jewish people to Maimonides that we might be helped to learn from his leadership the secret of Jewish survival.

I.

Moses ben Maimun, later known as Maimonides and Rambam (the letters r, m, b, m, being the initials of Rabbi Moses ben Maimun) was born in the city of Cordova, in the southern part of Spain on the eve of Passover, the fourteenth day of Nisan, 4895, (March 30, 1135 c. E.). He was a descendant of an illustrious family which for many generations had occupied a very important place in the Spanish Jewish community.
His father was a scholar who had the title of dayyan (judge), and was a pupil of the well-known Rabbi Joseph ibn Migas, the successor of the famous scholar, Isaac Alfasi. The young Moses received his early education in the usual manner of those days. Undoubtedly his father was the chief instructor of this promising boy.

In 1148, when he was yet a lad of thirteen, the city of Cordova was captured by the Almohades (the Puritans), a fanatical sect of Islam. The Almohades did not tolerate any other religion beside their own. They destroyed synagogues and churches, and Jews and Christians alike had to choose between Islam or exile. Those who did not emigrate but continued to live as Jews were unmercifully persecuted.

Many Jews fled with their belongings from southern Spain, some going to the northern part which was Christian, others to the Provence, France. Some of them accepted the religion of Mohammed openly, but secretly continued to live as Jews and observe the Jewish precepts. Still others, however, did not declare themselves as Moslems but disguised themselves in the dress of the natives so as not to be conspicuous as Jews. Among these latter were Maimun and his family. It was not difficult for them to use this disguise as Arabs, for the turbans they wore were similar to the Mohammedan head-gear, and they spoke Arabic perfectly. Continually exposed to the danger of detection, they could, however, not stay in one city any length of time and, therefore, they traveled from place to place.

The education of the lad, Moses, nevertheless, was not neglected by his father. In this period, though no Jewish schools, Yeshivot (places of learning), or synagogues existed, Moses continued his Jewish studies and occupied himself in research work. He pursued his secular studies, particularly philosophy, with great success. He studied with the pupils of the famous philosopher, Abu Bekr ibn Alzaig, and was also friendly with the son of ibn Aflah of Seville. Already at this time he compiled commentaries on a few tractates of the Talmud, and wrote an essay on the Jewish calendar and a short treatise on logical terms, Millot Higgayon. Such youthful authorship showed that Moses ben Maimun, still in his early twenties, was a mature
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scholar, not only in talmudic law but also in mathematics and Aristotelian philosophy as well. He also displayed an effective and remarkably lucid style.

In 1158, when he was twenty-three years of age, he began to write his well-known commentary on the Mishna in the Arabic language, but in Hebrew characters. He gave it the title "Siraj" which in Hebrew is "Maor" (Luminary). In the following year, Maimun and his family left Spain for Morocco.

This migration of Maimun and his family to Morocco has led many scholars to believe that they had officially accepted the Mohammedan religion and considered themselves Moslems. They were classified as Anusim, proselytes (force majeure). This theory has been strengthened by the fact that, after Maimonides had settled in Egypt and occupied a high position there, an Arab, Abul Arab ibn Moisha, informed the authorities that Maimonides had been a Moslem while in Morocco. Others, however, deny that Maimonides accepted the religion of Islam, or ever lived as a Moslem. They point out that at no time could he have been a Moslem, for never did his opponents, even in the heat of the controversies against him, accuse him of being an apostate.

However, both of these theories are untenable. The elder Maimun never officially accepted Islam; he and his family simply disguised themselves as Arabs and thus deceived the authorities and avoided persecution. They tried to remain at home where they could observe the Law. They mingled very little with the people in order not to attract too much attention. It was a common occurrence for Jews to disguise themselves in times of persecution. In Germany, for instance, during the period of the Crusaders, to save themselves from persecution, many Jews adopted disguises by wearing the garments of the Christians. Some went so far as to wear a cross as a means of protection.

The charge of Abul Arab ibn Moisha that Maimonides had been a Moslem was apparently based on his recollections of Maimonides in Mohammedan dress and probably seeing him entering a Mosque. Even the most bigoted rabbis could never accuse Maimonides of being an apostate. Since he never actually accepted Mohammedanism, but only
disguised himself to resemble the Moslems, his conduct could not be considered a transgression of Jewish law.

It is very probable that the family of Maimun left Spain for Fez for the purpose of aiding Moses, who was then engaged in writing his commentary on the Mishna. He did not have the necessary books in Cordova, nor did any distinguished rabbis live there. Knowing that Rabbi Judah ibn Shoshan, the eminent scholar, was in Fez, and that some Jewish activity was going on there underground, Maimun, and his two sons, Moses and David, left for Morocco. Although the Almohades had destroyed the synagogues and the churches, they interfered little with secular activities. Schools of learning were still in existence in Morocco and were conducted by many scholars proficient in mathematics and medicine. Thus, Maimonides' thirst for knowledge, both talmudic and secular, prompted the family to undertake this adventurous trip.

Upon their arrival in Morocco, they found the Jewish community in a deplorable state. Judaism was suppressed, and anyone who dared to observe the Jewish religion was put to death. The persecution of the Jews had already lasted more than a decade, causing many of them to become skeptical and to wonder whether Judaism was the true religion, and whether Islam had not superseded it. They even thought it possible that Mohammed was the true prophet who had come to replace Moses.

At that time, a group of émigrés had succeeded in escaping from Morocco. Since they were thus no longer exposed to any danger in practising Judaism, they denounced their co-religionists of Morocco by charging that they were not good Jews, because, for the sake of saving their lives, they had officially accepted Islam. The prayers of these Anusim would find no acceptance before God, these critics held, and it was futile for them to continue following the Jewish precepts secretly. Furthermore, declared the émigrés anyone who accepted a human being as a prophet, even under compulsion, was to be considered a heathen though he fulfill the entire Torah. An epistle expressing this opinion was written by a rabbi who had escaped from Morocco to a foreign country. Upon his arrival in Fez, in 1160, realizing the dangers of the situation, Maimonides composed in
Arabic a letter called *Maamar Kiddush Ha-Shem* (A Treatise on the Sanctification of God), better known as *Iggeret ha-Schemad* (Letter on Apostasy). In this letter, Maimonides bitterly opposed the opinion of such fanatics in reference to the *Anusim*. He held that such an opinion was not only unjust to the *Anusim*, but was a gross misrepresentation of Judaism. He proved from Talmudic passages that it was not considered a sin for anyone to disguise himself in times of religious persecution in order to save his life. As precedent, he pointed to Rabbis Meir and Eliezar who, in the time of persecution by the Romans, had saved their lives by pretending that they were not Jews. Maimonides argued passionately: Would these fanatics consider Rabbi Meir a non-Jew? Would it not be unjust to designate as heathens, Jews forced to accept Islam, so long as they continued secretly to observe the Jewish law? Rabbi Meir acted like them and yet did not lose his rabbinic authority.

This letter was written by Maimonides when he was not yet thirty years of age. It shows that he felt not only the anguish of the entire Jewish community because of the attack of some fanatics, but voiced also the suffering of his own family. Thus he encouraged the Jews of Morocco to continue their Judaism secretly and thereby saved the entire community.

In this strained atmosphere, Maimun's family lived in Fez. Moses ben Maimun continued his work on the Mishna, with the encouragement of Judah ibn Shoshan, the Rabbi of Fez, and also pursued his study of medicine under the guidance of Arabic physicians. Although he observed Jewish law in its entirety, he disguised himself as a native. It is even probable that during the month of Ramadan (ninth month of the Mohammedan year), he joined in the Tarawith prayers. Since he did not consider the Moslems as idolatrous, nor their place of worship a house of idolatry, he could enter a Mosque even during Ramadan, without violating his conscience as a loyal Jew.

About the year 1165, Rabbi Judah ibn Shoshan was seized by the Moslems and executed. Maimonides was fearful that he might share the same fate as his friend and teacher. Very likely he had already been caught in the
net of the Almohades, but had been saved from death only by the intervention of his Moslem friend, Abul Arab ibn Moisha.

Deciding to flee from the country, he set sail on a Saturday night, the fourth of the month of Iyar, in the year 1165, for Palestine, which was then a Christian country called the Kingdom of Jerusalem. Maimonides' own account of his stormy voyage to the Holy Land gives us interesting glimpses into his personality:

"On the evening of the first day of the week, the fourth of the month Iyar, I went to sea, and on Sabbath the tenth of Iyar, of the year 25, we had a dreadful storm; the sea was in a fury and we were in danger of perishing. Then I vowed to keep these two days as complete fast days for myself and my household, and all those connected with me, and to command my children to do the same throughout all their generations; they should also give charity according to their ability. For myself, I further vowed to remain apart from human intercourse on every 10th of Iyar, to speak to nobody and only to pray and to study, as on that day I saw no one on the sea except the Holy One, praised be His name, so will I see no one and stay with no one on that day in the years to come. On the evening of the first day of the week, the 3rd of Sivan, I landed safely and came to Acco, and by arriving in the land of Israel I escaped persecution. This day I vowed to keep as a day of rejoicing, festivity, and the distribution of charity, for myself and my house throughout all generations."

For the first time, he lived in a country under Christian domination. His contact with the Christians evidently did not impress him very favorably. One can readily understand the reason, for the hands of the Crusaders, who had killed many Jews during the year 1147, were still reeking with the blood of their victims. He regarded the images of Jesus and Mary, and the statues of the saints, before whom the Christians knelt and prayed, as idols. He, therefore, considered the Christians to be different from the Moslems and put them in the category of idol-worshippers who did not believe in the unity of God. In the short time that he
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was in Acco, he apparently did not associate with the knights and the ministers of the church to learn more about Christianity. Upon leaving the country, there remained with him the impression that Christians were heathens. Even though they believed in the Bible and accepted the five books of Moses as well as the prophets as Holy, inspired by the Divine Spirit, he considered them idolators and so classified them in his Halakic work.

He finally decided to leave for Egypt. Before leaving, he undertook a trip to Jerusalem sometime in the autumn of 1165. He also visited Hebron and then turned back to Acco whence he sailed to Alexandria, Egypt.

It is very singular that Maimonides does not mention his father at all in the account of his journey from Morocco to Egypt. He writes as if he himself were the head of the family. Is there a likelihood that Maimun, the father of Moses, remained in Palestine or even Morocco? (It is worthy of note that Maimonides never mentioned either his mother or wife in all his writings.)

Egypt had a considerable Jewish population at the time of Maimonides' arrival there. Alexandria, Damietta, Bilbeys and Fostat (Old Cairo) had large Jewish communities. The Egyptian Jews enjoyed religious freedom. The Jewish community possessed autonomy in its internal affairs and was under the leadership of the Nagid (Prince) who represented all the Jews before the government. He had the power to supervise Jewish religious life and to appoint judges. He delegated some of his duties to his subordinate judges, but he had supreme power over the Egyptian Jews.

Egypt also had a considerable number of Karaites, a Jewish heretical sect. Not having a Prince of their own, they too came under the supervision of the Nagid. They, however, exerted great influence from time to time upon the orthodox Jews who, on many occasions, adopted Karaite customs. The reason for this influence was probably a social one, since the Karaites constituted the wealthy class. However, another cause is more likely. The Karaites were also the privileged class in Egypt and were favored by the Fatimids who, being Shiites, the heretic sect of the Moslems, accepted only the written word of Koran and
rejected tradition, just as the Karaites did with respect to the Bible and the oral tradition.

When Maimonides arrived in Egypt, he did not look for a rabbinical position since he greatly disapproved of scholars who lived by their scholarship and made their learning a source of livelihood. He believed that a scholar should live like the ordinary man, by the toil of his hands, and that the public should never have respect for a scholar or his scholarship, if he derived his livelihood from his learning. He saw no objection, however, to a learned man investing his money with a partner and sharing the profits. Scholarship, however, must never be made a business. Furthermore, being independent by nature, he would not accept a position which would make him a possible pliant tool in the hands of leaders. He was able to continue his scholarly research, because his brother David, who was engaged in the jewelry trade, supported the family.

II.

In the year 1168, at the age of thirty-three, Maimonides brought to completion his commentary on the Mishna, *Siraj* (the Luminary), which he had begun in 1158 while he was living in Cordova. He had to labor at this commentary under great hardships during his exile and while traveling in different countries and crossing the sea. He, therefore, begged his readers for leniency in case they found any errors. (See the end of Maimonides’ Commentary).

The purpose of the Commentary, as he himself said, was to interpret the word as well as the meaning of the Mishna, because, to understand this code one must know the entire Talmud by heart—a task which is practically impossible, particularly when a Halaka is interpreted in different places in the Talmud. Therefore, he found it necessary to interpret the Mishna according to the Talmud. He made an effort also to give the decision of the Law. He next presented an introduction to the student who desired to study the Talmud. Finally, he gave to the reader who was familiar with the Talmud, a ready guide to, and a digest of, it.

In this commentary on the Mishna, he presented the Halaka in such a manner as to make it easy for a student
to understand the difficult passages in the Talmud. He wrote introductions to every section of the Mishna, particularly to the last, the sixth, Tohorot, in which he described the different laws of purity and impurity, usually considered the most complicated laws in the Talmud.

In his commentary on the Mishna, Maimonides gave not only the decision of the Halaka as interpreted in the Talmud, but also found occasion for expounding his philosophy of Judaism. In the tractate Sanhedrin, in the commentary on the tenth chapter where the Mishna reads, "All Israelites have a share in the Olam Haba" (the future world), he ventures a solution to the questions, "What is the Olam Haba?" and "Who is an Israelite?"

After expounding his philosophy on the Future World and presenting his views on the Messiah, the Messianic Age, and Resurrection, he gives his definition of the Israelite who would have a share in the Olam Haba. He formulated thirteen articles of faith which every Jew had to accept. These were:

1. Belief in the existence of a Creator who is the cause of all creation.
2. Belief in the unity of God.
3. Belief in His incorporeality, for of God no substance could be predicated.
4. Belief that He has no beginning and He is eternal.
5. Belief that He is our Master and that we must worship Him alone.
7. Belief that there was no prophet like Moses and that there never would be another like him.
8. Belief that the Law which was given to Moses on Mount Sinai came in its entirety from God.
10. Belief that God knows the acts and ways of man.
11. Belief that God would reward the righteous and punish the wicked.
13. Belief in the resurrection of the dead.
Maimonides was the first to formulate thirteen principles of Judaism. In his time, when the Jews lived all over the known globe, and no central authority existed, it was almost presumptuous for a young man to declare that a Jew who does not believe in one of these thirteen principles would not share in the World to Come. Especially bold was his assertion that a Jew who believes that God is corporeal is to be considered a heretic. It is well known that, in his day, many rabbis of great learning held the opinions that God could be conceived as corporeal. Maimonides' theory, which he later incorporated in his *Mishne Torah*, aroused the ire of many of the great rabbis. His thirteen principles of Judaism were generally accepted, but not without opposition, and later they were included in the synagogue ritual. The well known hymn, *Yigdal*, which is chanted in many synagogues, is a metrical reading of his thirteen principles.

In his introduction to the tractate Abot, which deals with the ethics of the sages, he found occasion to include a special treatise on psychology and ethics, known as the Eight Chapters. In these Eight Chapters, he introduced Hellenistic ideas into Judaism, He based his ethics on the sayings of the sages and on the Aristotelian principles in the Nicomachean Ethics.

The commentary on the Mishna was written by Maimonides in the Arabic language but in Hebrew letters. Some of the introductions were translated into Hebrew during his life-time, but the entire commentary was not translated into Hebrew until the thirteenth century.

Some biographers of Maimonides believe that this commentary is absolutely indispensable for understanding the Mishna. One cannot agree with this opinion. The Mishna may be understood without the commentary of Maimonides, for we have one written by one of the greatest of commentators, Rashi, who compiled his work a century earlier than Maimonides, and another excellent one by Obadiah of Bertinoro. Maimonides' commentary is valuable chiefly because it renders the decisions of the Law. Without the aid of Maimonides' commentary, the reader could not know these by consulting the Mishna alone. He would be compelled to consult the Talmud, not an easy matter since
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it is very complicated. Only a great talmudist, well equipped in rabbinical law, is able to formulate the decision of the Halaka from the Talmud. Moreover, Maimonides' commentary on the Mishna simplifies the Talmud and makes it more comprehensible.

While Maimonides was busy writing his commentary and at the same time was engaged in the study of medicine, Egypt underwent both a scholastic and a political revolution. The country was ruled by the Fatimid Caliph who was a Shiite, a heretic. In the year 1171, by the order of Saladin, prayers were offered in the chief Mosque for the health of the Caliph of Bagdad who was a Sunnite, of the orthodox wing. A few days after this scholastic revolution took place, el Adid, the last Caliph of the Fatimid dynasty died, and Saladin became the Viceroy of Egypt.

This revolution in the year 1171 induced Maimonides to leave Alexandria for Fostat where he was to remain the rest of his life. There were several reasons for his migration to Fostat. After finishing his commentary on the Mishna, he had intensively studied medicine and other sciences. Fostat was a more suitable place for him since Saladin established schools there for higher learning.

His migration may also be explained by economic reasons. The family of Maimonides found it hazardous to conduct their jewelry business with Moslem countries that could be reached only by the Mediterranean Sea, which was no longer safe for Egyptian vessels because the combined fleet of the King of Jerusalem and of his allies could always harass them, particularly since the fleet was besieging Damietta, a short distance from Alexandria. Situated on the Nile and not far from the Red Sea, Cairo was more advantageous for the business interests of Maimonides' family. It is also likely that, being the capital, the place where the women of the Caliph's harem resided, Cairo offered a better market for jewelry than Alexandria. Fostat had also been rebuilt since Saladin had become vizier, and its former inhabitants had returned thither.

When Maimonides arrived in Fostat, Zuta was the Nagid. Having obtained his position from Saladin by bribery, and being responsible for the downfall of the most respected Nagid Samuel, Zuta was hated and opposed by many Jews.
Maimonides shared this animosity and joined the opposition to Zuta.

The commentary on the Mishna which Maimonides completed in the year 1168 did not make him renowned as a scholar even among the Jews in the Arabic-speaking countries, and he was not yet known to the public at large. But later, through services he performed for the Yemen Jews, he became one of the most respected men among the Jews of Islamic countries.

Yemen had come into the possession of the Shiite Mahdi who was as fanatical in his religious convictions as the Almohades in Morocco. He could not tolerate any other religion but his own. He persecuted the Jews, giving them one of two alternatives: to accept Islam, or to leave the country. Many Jews became Moslems. A renegade tried to persuade the rest to accept Mohammed as the true Messiah, saying that there were many allusions to him in the Bible.

In this state of affairs, another danger was added. A young man who proclaimed himself to be the forerunner of the Messiah, told the Jews to be in readiness for his appearance which was to take place shortly, when all their misfortunes would end. In such a state of affairs, the few leaders of the Jews who remained loyal to Judaism were in despair and, not being able to refute the renegade, sought help elsewhere. Jacob al Fayumi, one of the leaders of the community, carried their mission to Maimonides. A letter of counsel which became known as the "Iggeret Teman" (Letter to the South) and also as "Petach Tikvah" (Gate of Hope) was addressed by Maimonides to the Yemen Jews.

In his epistle to the Yemenites, Maimonides told them that he and the entire Jewish community in Egypt were very much grieved that they were persecuted. Jewish suffering, he wrote, was universal, in the East as well as the West. "I do not doubt," he said, "that this period is the one to which our sages referred in which the sufferings precede the advent of the Messiah." The sages had foreseen these sufferings and had prayed to God not to let them live through this interval. The Jews had been persecuted ever since the Torah had been given to them. Jewish persecutions
could be divided into three categories. First, those of Nebuchadnezzar and Titus who wanted to root out the Jewish religion by destroying the Jewish people. Second, those of the Hellenes and the Persians who sought to abolish the Jewish religion by dispute and argumentation. Third, the sufferings which were more severe than the others and which were inflicted by those who wished to destroy the Jewish nation by creating a new religion similar to the Jewish religion.

He advised his fellow-Jews of Yemen not to become discouraged by persecution which could not last forever. God had already promised Jacob that his children, the Jews, would remain, while the nations who persecuted them would disappear. Then, Maimonides took up the arguments of the renegade, who maintained that the Bible had referred to Mohammed, and refuted them. As to the time when the Messiah would appear, Maimonides said that one could not know this with certainty for the time had not been revealed to any person. He declared, however, that the time of the Messiah would arrive when the Christians and the Moslems would be at the height of their power with their kingdoms spread all over the world, and he was convinced that the Jews would never have a kingdom of their own. "I have a great and wonderful tradition," Maimonides said, "which I received from my father, which he received from his father, and this tradition goes back to the beginning of the exile from Jerusalem." The tradition was to the effect that prophecy would again reveal itself in Israel in the year 4976, (1216 C. E.), and there was no doubt that this event would be the forerunner of the coming of the Messiah.

Maimonides explained that the cause of the appearance of so many deceivers lay in the fact that the Messianic period was approaching. In sending his epistle to the Jews of Yemen, he begged them to read it in every community to fortify their hearts and to encourage the people. He further suggested to them that they do not disclose his letter to the Moslems as they might inflict severe punishment upon him. He realized the dangers of writing such a letter but, when so important a request was made of him, he set at naught his personal safety.
Thus, in this letter, he tried to persuade the Yemenite Jews to remain faithful to Judaism since persecutions would never destroy the Jews; and he showed them that, on the contrary, the oppressors are destroyed, and cited illustrations from history.

The Jews of Yemen followed the advice of Maimonides, uncomplainingly bore their suffering, and remained loyal to the Jewish religion. The persecutions did not last long, for in the year 1174, Turan Shah, the brother of Saladin, conquered Yemen and delivered the Jews from the fanatics. They now enjoyed the same religious freedom as the Jews in Egypt. Economic as well as spiritual conditions changed for the better. Maimonides was now idolized in Yemen; he became the most popular person there. In the daily sanctification prayers (Kaddish) a special prayer was inserted for the welfare of Moses ben Maimun. We may assume that this epistle also gave him great prestige in Egypt, the country of his adoption.

The epistle to Yemen presented Maimonides' views on the most important principles of Judaism. He believed that the age when the Jews suffered so painfully throughout the world, in Europe from the Crusaders, in Andalusia from the Almohades, in Morocco, and now in Yemen, was the time of the "Agony of the Messiah." He furthermore held that the conquest of the world by the Cross and the Crescent, heralded the approach of the Messianic Age. One sees from this letter, also, that Maimonides maintained that, before the advent of the Messiah, a prophet who would be a scholar would arise in Palestine.

During the year 1174, a great tragedy befell the household of Maimonides. This was the death of his beloved brother David, whose success in the jewelry business had enabled Maimonides to engage peacefully in the study of Jewish law and in the sciences. The ship on which David was traveling on the Indian Ocean sank, and David went down with it. All his jewelry and assets, and the money which people had entrusted to him were lost. Maimonides was left penniless.

In later years, he described his grief in a letter to Rabbi Japhet of Acco, giving us an insight into his state of mind.
“In Egypt, I underwent great and severe misfortunes, partly owing to illness and loss of property and partly owing to informers who were scheming to kill me, but the greatest misfortune which finally befell me caused me more grief that anything I heretofore suffered, that is the death of the just one who was drowned in the Indian Ocean, and with him was lost considerable money belonging to me, himself and others. He left me his widow and a little daughter. For nearly a year after I received the sad news, I lay ill on my bed, afflicted with fever and despair. Eight years have since passed and I still mourn, and there is no consolation. What can console me? He grew up on my knees; he was my brother; he was my disciple. He was engaged in business and earned an income that I might stay at home and continue my studies. He was learned in the Talmud, the Bible and grammar. Seeing him was my chief joy. Now he has gone to life eternal and has left me in a turmoil in a strange land. Whenever I see his handwriting or one of his books, my pain and my grief are awakened anew. In short, ‘I will go down into the grave unto my son, mourning.’ Were not the study of the Torah my delight and did not the study of the sciences divert me from my grief, I would have succumbed in my misery.”

After the death of his brother, he was left with a large family and without any income. He could easily have obtained a position as dayyan or some other rabbinical position, but he would not violate his principle of not using his scholarship in the Torah as a means of livelihood. Even in his despair, he would make no compromise. He always practised what he preached. He turned to medicine as a means of support. He was as yet an unknown man in this field, and, consequently, his practice was not extensive nor his fees substantial. He, therefore, turned to lecturing on philosophical subjects. In this way, Maimonides faced the problem of meeting the economic responsibilities of his family.

Maimonides’ authority over the Jews in Egypt manifested itself more strongly when the Nagidut was temporarily
abolished and an Exilarchate was established. The opposition to the Nagid Zuta, of which Maimonides was a member if not the spiritual leader, won a victory over the most hated Nagid. This victory, however, was not due to the strength of the oppositions itself, but rather to the political circumstances then existing in Egypt. In 1176, after defeating his rivals in Syria, Saladin returned to Egypt as King of both countries. His triumph was utilized by the opposition against the hated Nagid, Zuta, to remove him from his position.

Being the capital of Syria, Damascus was the seat of the Exilarch who claimed descent from the family of David. When Saladin proclaimed himself the King of Egypt as well as of Syria, he transferred his capital from Damascus to Cairo. The opposition to Zuta persuaded the Saladin government to transfer the Exilarchate from Damascus to Cairo, since it would be more appropriate for the Jews to have the Exilarch in Cairo, which was now the capital of the Kingdom. Judah, the son of Josiah, the grandson of Solomon of Damascus, was brought to Fostat (Cairo) and was proclaimed the Exilarch of the entire Kingdom. Thus, the opposition not only removed Zuta from his office but also abolished the Nagidut and established an Exilarchate.

The belief expressed by some scholars that Maimonides was a Nagid is groundless. Not only was he not a Nagid, but he actually helped to abolish that office and establish an Exilarch. Since Maimonides was responsible for bringing Judah to Egypt, he became influential with the Exilarch, who not only countersigned some of Maimonides' decrees, but also issued a patriarchal ordinance making all Maimonides' decisions in the Law final, and forbidding anyone from questioning them.

Maimonides was the greatest scholar of that day in Egypt. He possessed, undoubtedly, more knowledge of the Jewish Law than any of the other rabbis there. He was very popular because of his writings, his Commentary on the Mishna, and his letter to the Yemen Jews. Now with the authorization of the Exilarch, he became spiritual leader of Israel throughout the entire Kingdom of Saladin.
III.

In 1180, Maimonides completed his *magnum opus*, the "Mishne Torah" (The Second Torah) or as it is also known, the "Yad Ha-Hazakah" (Strong Hand). Written in Mishnaic Hebrew, it comprised all the Biblical laws and other laws and customs in existence up to his own time. This work, divided into fourteen books, was completed after ten years of enormous labor. Each book dealt with several topics of Jewish law.

In a short introduction, Maimonides states that all the commandments as well as their interpretations were given to Moses on Mount Sinai. The Torah was the written law, while Mitzvah was the interpretation and was called the Oral Law. Then he relates the history of the tradition and lists all the sages from Moses to Rabbi Judah, the Nasi, the compiler of the Mishna, mentioning by name the more important ones from Rabbi Judah, the Nasi, up to Rav Ashi, the compiler of the Gemara. He enumerates forty generations from Moses to Rav Ashi.

"In our days," said Maimonides, "when scholars are few and scholarship rare, I, Moses, the son of Maimun the Spaniard, am compiling a book on the entire Jewish Law without discussions or debates, wherein all the laws are clearly explained." He claimed, in short, that his book included all the laws from the Bible down to the compilation of the Talmud as they were interpreted by the Gaonim. He even contended that it was not necessary to consult any other work except his for a knowledge of the Jewish Law. "Therefore," he said, "I call this book Mishne Torah (The Second Torah)."

In the first book, Sefer ha-Mada, Maimonides codifies the laws relating to the thirteen principles of Judaism, which he had already formulated in his commentary on the Mishna. He considers a Jew who does not believe in any of the thirteen principles to be a heretic. He names five different categories of men whom he calls *minim* (heretics). First, there are those who maintain there is no God; second, those who do not believe in the unity of God; third, those who maintain that God is corporeal; fourth, those who say that God did not create the world *ex nihilo*;
and fifth, those who worship stars and planets. Because he placed among the heretics those who believed that the Creator was corporeal, he aroused the ire of the rabbis of that period. The conception that God was corporeal had been popular among the Jews for many centuries. Maimonides thus excluded a large portion of the Jewish people and also many prominent rabbis from the Olam Haba (The World to Come). Rabbi Abraham ben David of Posquieres, France, in his Hassagot (Criticism) on the Mishne Torah, very rigorously objected to Maimonides’ doctrine and expressed himself thus: “Greater and better people than he believe in this idea.” Maimonides dealt also at length with the problems of Free-will and Providence. He gave the order of the daily prayers and those of the Sabbath and various holidays, at the end of the second book.

In the remaining books, he sets forth the rest of the laws. He divides them into two definite classes, the laws in the Bible, and the laws which were handed down by Soferim (scribes). He regards as biblical not only the laws which are enumerated in the Torah, but also those derived from them by the soferim by analogy. He also considers as biblical all the laws which the rabbis had by tradition assigned to Moses. He regards all the laws which were introduced by the sages through midoth, i.e. logical arguments, as rabbinical and not biblical.

Maimonides completed the Mishne Torah when he was forty-five years of age. He did not write this book in regular sequence, but wrote various sections at different times—a procedure which is discernible throughout this great work.

What was Maimonides’ purpose in writing the Mishne Torah? Did he intend, as his contemporaries charged, to supplant the Talmud? There seemed at first to be grounds for this charge in the fact that he did not mention the name of any of the Tannaim or Amoraim. Further, he had stated in his introduction that anyone familiar with the Pentateuch would, after reading his Mishne Torah, have a knowledge of all the Oral Laws without having recourse to any other book. The charge of his contemporaries is maintained by some modern scholars.

This charge, however, cannot be sustained, because Maimonides mentions the Talmud in many passages of
his book. By doing so, he invites the scholars, who read his book, to consult the Talmud for reference or comparison. Furthermore, in the first book of the Mishne Torah, he lays particular stress upon continually studying the Talmud. From all this we see that he did not wish to dispense with it.

However, his explanation as to why he did not mention the names of the Tannaim and Amoraim in the Mishne Torah was far from satisfactory. Did he seek to compile his Mishne Torah with Rabbi Judah's code, the Mishna, as a model, as most of the scholars maintain? This theory is untenable. Maimonides cannot be called a codifier, for a codifier does not add new laws for which he has no authority, nor does he decide the law against the sources. In many cases Maimonides decided the law contrary to the decisions in the Talmud and in the works of the Gaonim. We realize, then, that the statement in his introduction that, if one studies his book as well as the Torah, one would not need to study any other book meant that he believed that his work bore a resemblance to the Torah rather than to the Mishna.

What then, was the purpose of Maimonides in compiling the Mishna Torah? The answer to this question, undoubtedly, is connected with his conception of the Messianic Age. It is clear from the "Iggeret ha-Shemad," and particularly, his "Iggeret Teman," that he expected that the Messiah would shortly arrive. In the latter work, he had held that the persecutions of the Jews under Christian rule in France and Germany, and the persecutions in the countries under Moslem control, undoubtedly were the predicted Jewish agony before the advent of the Messiah. He also believed that the Messianic Age would be nigh just when the power of the Christians and the Moslems was at its height and their kingdoms were spreading throughout the world.

That was precisely the situation when Maimonides was working on his Mishne Torah. The critical moment had arrived, and he had no doubt that the Messiah would soon come. He said that the prophets had foretold that this very age, in which he and his contemporaries were living, was that of the Messianic era. Maimonides, it will be
recalled, gave as the date of the returning of prophecy to Israel, the year 4976 A.M., i.e., 1216 C. E. which he believed would be followed very shortly by the coming of the Messiah.

Maimonides, then, expected the return of the Jews to Palestine, shortly. This view does not conflict with his rationalism. He was not a mystic. He did not represent the Messiah as a supernatural person. He expressed his views on this subject a number of times in his writings. He held that Messiah would be a mortal, a king, a descendant of the house of David, a man wiser than Solomon, and a prophet next in greatness to Moses. The returning of the Jews to Palestine would not be a supernatural event, as many believed, but would be the aftermath of a victory by the King over those in possession of the Holy Land, making it possible for the Jews to return.

Since Maimonides expected the Messiah to arrive soon, he prepared a Jewish Constitution for the occasion. He wrote this Constitution on the model of the Torah and not on that of the Mishna. Since a constitution does not give the names of authorities, he did not mention the names of individual scholars, but referred to the Tannaim, or Amoraim, or Gaonim, only collectively. Since a constitution sets forth not only the laws but also the principles of government, as the Bible, for example, does, his Mishne Torah presented the principles and administration of Jewish government under the elements of the law. In the first book, he gave the principles of Judaism, and in the other books he codified all the laws. As the Unity of God is expressed in the first of the ten commandments, so is the Unity of God set forth at the beginning of the Mishne Torah.

That Maimonides wished to have his book second to the Torah of Moses is evident from the title, Mishne Torah (The Second Torah). He divided his book into fourteen parts because fourteen is the numeral value of the word Yad, part of the phrase “Yad Ha-Hazaka” occurring in the last verse of the Pentateuch which reads, “To the strong hand, the great vision (prophecy) which Moses showed before the eyes of the entire Jewish People.”

1 This translation is in accordance with the traditional Jewish interpretation of this passage. See also Targum Onkelos.
At the time when Maimonides was compiling the Mishne Torah, he wrote also a book called “Sefer Ha-Mitzvot,” the Book of Precepts. The reason for writing it was that he sought to correct the errors of those who included non-biblical precepts among the six hundred and thirteen biblical precepts, which he had enumerated in his Mishne Torah. He called this new book an introductory work to the Mishne Torah itself. He wrote this book in the Arabic language but, in later days, regretted that he had not written it in Hebrew. It was translated into Hebrew in the first part of the thirteenth century. There have been three translations, one by Abraham ibn Hasdai, another by Moses ibn Tibbon, and a third by Solomon ibn Ayyub of Béziers, France. (The Arabic text was edited by M. Bloch, “Le Livre des Precepts par Moïse ben Maimon.”)

The Mishne Torah was welcomed by most of the Jews of Egypt. However, some obscure rabbis, either out of envy, or jealousy, or for other personal reasons, began finding fault with the work. One of the main opponents of Maimonides was Samuel ben Ali, the head of the Yeshiva in Bagdad. His opposition to Maimonides was not based alone on the merits of the Mishne Torah or his disagreement with decisions therein, but on profounder differences on the conceptions of Judaism which each entertained. Maimonides maintained that the leadership of the Jews should be vested in the Exilarch, the political leader (in this, Maimonides proved himself a pioneer of Jewish Nationalism), on the other hand, Samuel ben Ali believed that leadership should be vested in a man of spiritual authority, such as Gaon, and sought to abolish the office of the Exilarch. It was due only to Maimonides’ influence that this office was not abolished. Samuel ben Ali’s animosity toward Maimonides can be readily understood since he was responsible for thwarting ben Ali’s life’s ambition to abolish the Exilarchate, and to proclaim himself the sole leader of the Babylonian Jews.

When Maimonides’ work reached France, at that time the center of Jewish scholarship, the rabbis received it with some acclamation, although not with entire approval of his method. They saw that the book was a product of one of the greatest Jewish scholars, that it was not the work
of an ordinary rabbi. However, one French scholar, Abraham ben David of Pasquières, known also as RaBad was very much opposed to the book and wrote *Hassagot* (criticism) which was not always fair to the author, whom he assailed for his theological views, frequently indulging in severely acrimonious language including the use of such expressions as "This is not true," "This reason has no sense."

The Mishne Torah was received generally with great praise. The rabbis consulted it on doubtful questions of the law. But it never acquired the status of a code like the Mishna. Many modern scholars believe that it was very fortunate that Maimonides’ Mishne Torah was not accepted as the last word in the Jewish law, as, otherwise, Judaism might have become a static religion incapable of further development. This theory and the fear underlying it, however, are unfounded.

Jewish law was always elastic. During the Second Commonwealth the sages continually added new laws, so as to bring Jewish law into harmony with life. They did this by new interpretations of the verses of the Bible, modifications of ancient Halaka, and by the use of legal fictions. Although the Mishna was a code, it did not become the final word in Judaism. The Amoraim developed Jewish law further by interpretation of the Mishna. Even if the Mishne Torah had been accepted as a code, the evolution of Jewish law would not have ceased with it. The Mishne Torah, however, did become the standard book on Jewish law. Many commentaries have been written on it, one called "Kesef Mishna" by Rabbi Joseph Caro, himself the author of a famous code, the Shulchan Aruch. Vidal de Tolosa, who flourished in the early part of the fourteenth century, also wrote a commentary named, "Maggid Mishna."

IV.

About the year 1190, Maimonides finished his second great work, "Dalalat al-Hairin," or, in Hebrew, "Moreh Nebukim" (Guide to the Perplexed). Like his commentary on the Mishna, it was written in the Arabic language but with Hebrew characters. It was intended as a guide not
only for his disciple Joseph ibn Aknin, but for perplexed thinkers whose studies brought them into conflict with religion, and for students of philosophy bewildered by the ambiguous and figurative expressions employed in the Scriptures.

In the Introduction, which was in the form of a letter to Aknin, Maimonides stated that upon receiving Aknin's early letters from Alexandria, he had formed a high opinion of him. His estimate of him rose still higher when he observed the acumen Aknin showed when he studied under him. Now that Aknin had left Egypt, his absence had prompted Maimonides to compose this work and send each chapter to Aknin as soon as it was completed.

The Moreh Nebukim is divided into three parts, besides the Introduction. In the first part, Maimonides deals with the interpretations of biblical anthropomorphism. He says here that some of the anthropomorphic words used are homonymous, that is, have several meanings. Other words are imperfectly homonymous, being employed in some instances only figuratively. He deals with the various divine attributes which should not be applied directly or indirectly to God.

In the second part, he sets forth his proofs for the existence of one Creator, the Primal Cause, who is incorporeal, and without resemblance or relation to anything in the world of the senses. He also treats of the 'intelligences' of the spheres, which he identified with the angels mentioned in the Bible. He discusses the theory of Creatio ex-Nihilo which he accepted, and the Maaseh Bereshit (the Account of the Creation). He also deals at length with the problem of prophecy.

He holds that Prophecy is a divine gift, the requisites for which are perfection of all one's faculties as well as possession of a sound body. The mind has to be cultivated, the imagination developed, and the moral sense refined. To be a prophet, one has to possess courage and intuition and to have control over sensual thoughts; no wicked or ignorant person can become one. One has also to obtain special training and education. The philosophers held that prophecy itself is an actual faculty of man that could be achieved, but Maimonides maintains that only God confers the gift.
The mere possession of abilities does not make one eligible, unless God bestows upon him the gift of prophecy.

In part three, Maimonides enters, with great caution, upon an explanation of the *Maaseh Merkabah*, the story of the Divine Chariot, which Ezekiel described in his vision. Although Maimonides knew he was forbidden by Law to teach these mysteries, he overcomes this difficulty. He asserts that oral instruction on this subject is permitted when the pupil possesses unusual qualifications, although even then, only the titles of the chapters could be transmitted. Such restrictions upon this study explains why the secret of this mystery had been forgotten by the Jews. On one hand, he realizes the external obstacles of writing about the mysteries of the Divine Chariot (metaphysics), yet, on the other hand, if he had refused to write about them, his knowledge of the subject would have died with him, thus depriving those who were perplexed, of his aid. Thus, in either case, he would have been guilty of intellectual wrong-doing; therefore, he decided to set down his views without divesting the subject altogether of its mysterious character. His explanations would then be fully intelligible to the philosopher, but designedly not to the ordinary reader for whom they would be mere paraphrases of the Biblical text.

In the same book, he also sets forth his opinions on Providence. According to him, every rational individual is under Divine Providence, but in the case of animals only the species is, not the creature itself. Divine Providence manifests itself to man in varying degrees, depending upon the man himself. The greater the perfection he attains, the greater the benefits extended to him. Providence is beneficial to those who are perfect in their conception of God, and who always direct their minds towards Him. But God permits those who are perfect in their knowledge of Him to enjoy His presence only when they meditate upon Him. When their thought are engaged in other matters, Divine Providence departs from them. The temporary withdrawal of Providence in this instance is not in the same category as its complete absence in those who do not reflect on God at all.
He also gives reasons for the promulgation of the Precepts, every one of which, whether positive or negative, has its usefulness. He divides them into two classes, those dealing with relations between man and God, and those bearing upon relations between man and man. God issued all of them for the purpose of improving man's mental and physical condition. Those between man and God are intended to impart the true knowledge of man. Those between man and man are to remove injustice and to establish a righteous social order. (He divided the Precepts into fourteen classes, as he had already done in his book, Sefer ha-Mitzvot).

In his book, Moreh Nebukim, as well as in his Commentary on the Mishna, Maimonides endeavors to prove his views on philosophy and psychology by citing verses in the Bible into which he reads his ideas. In doing so, he followed the method of the sages who tried to read into the Bible their Halakic point of view. This attempt to derive various ideas of theology and ethics from the Bible is apparent throughout the Midrashim. The same method was applied by Philo and followed by many of the Church Fathers. Saadia Gaon, also quoted verses from the Bible to corroborate his theories. Maimonides' method of extracting his philosophical and ethical conceptions from biblical texts was more comprehensive and elaborate than that of earlier thinkers.

Maimonides has been accused of trying to harmonize Hellenism and Judaism and to bring Aristotelian ideas into the Bible. He has also been charged with trying to force interpretations so as to make biblical theology harmonize with Aristotelian metaphysics. These charges are really groundless. He was a Jew first of all. It is true that he had great admiration for Hellenist culture, particularly for the philosophy of Aristotle, but he did not slavishly accept it. He rejected Aristotle's idea of the eternity of the universe, not because certain passages in the Scriptures asserted the idea of Creation, but because he was not convinced that the idea of the eternity of the universe as taught by Aristotle had been proven.

Spinoza declared that Maimonides' method of reconciling the Scriptures with reason had no real basis, and that to
explain the words of the Scriptures according to preconceived opinions, twisting them about and completely changing the literal sense, as Maimonides tried to do, was harmful, useless and absurd. This severe criticism is not justified. These two thinkers differed radically in their views on the inspiration of the Scriptures. Spinoza believed that Moses did not write the Pentateuch but that Ezra, at a later period, was the author; therefore, Spinoza thought the Torah is a book which might have errors and limitations. Maimonides, on the other hand, believed that God gave the Torah, in its entirety, to Moses and hence that it is infallible. If science and reason contradict the words of the Torah, such words are to be explained allegorically, but are not to be dismissed, for they are divine. Even the Talmud had declared that the Torah spoke in the language of the people, *locuta est lex lingua hominum*, so that they should be able to understand its meaning. Maimonides regarded Judaism not as a dead corpse but as a living religion. He could not imagine that the precepts given to the Jews should have no basis in reason; he was sure that there must have been a motive. He made it clear that every precept given to the Jews was for some social purpose. He believed that the precepts were given to the Jews to improve their intellect and morals, and to make them a holy nation.

The keynote of Maimonides' interpretation of the precepts was that they were for the benefit of the people themselves rather than for some advantage to God. In this respect, he followed the teachings of the prophets and the Pharisees. God receives nothing through the people's observance of the precepts. If a man obeys the laws, his obedience enures to his own good.

Maimonides rejects the claim of some people who regard themselves as perfect and believe they do not need the precepts for further perfection of their character. He holds that the Jewish Law is divine and immutable and, since the human being is never perfect, to be observed forever. Law was divinely given, it is to be universally applied, and is to be followed irrespective of times or places. It is not medicine, the administering of which depends upon varying conditions, persons and times.
The view that certain laws no longer have a raison d'être and need not be observed, is a mistaken one. Furthermore, the Jewish law must not be abrogated, because the chain of Jewish history might be broken. Maimonides observed even the customs to which he was opposed, since they had been maintained by the Jews for many generations; he followed the tradition so as not to destroy the unity of the Jewish people. However, he did not engage in the practices which were based on superstitions or some tenet to which Judaism was opposed. The precepts would be abolished only when the Jewish people as a whole reached perfection, that is in the Olam Haba (The Future World). It would not be necessary to observe the commandments and precepts there. The righteous would sit with crowns on their heads and enjoy the Divine Glory.

The Moreh Nebukim work was translated into Hebrew by Samuel ibn Tibbon during the lifetime of Maimonides, and later by Jehudah Al-Harizi. It was translated into Latin in the thirteenth century, and later it appeared in a number of other languages. Many commentaries have been written on it, the most outstanding ones being by Moses Narboni, Shem-Tob, Profit Duran (Efodi), Crescas, and Isaac Abarbanel.

V.

Maimonides was not only a great philosopher and Talmudist, but also a well-known physician whose fame had spread through the entire country. Members of the nobility as well as the common people sought his medical advice.

It was said that the King of the Franks in Ascalon (Richard) invited Maimonides to become his physician, but that Maimonides declined the honor. He was not eager to live in the Christian countries where the Jews were so greatly persecuted. He preferred his adopted land. By education and by culture, he felt himself more akin to the Moslems than to the Christians.

Abd al Latif, the well-known physician of Bagdad, said that one of his reasons for spending some time in Egypt was to make the acquaintance of Musa ibn Maimun. The
Arabic poet and kadhi, al Said ibn Sena al Mulk, wrote a poem in honor of Maimonides, in which he said:

"Galen's art heals only the body,
But abu-Amrun's, the body and the soul.
His knowledge made him the physician of the century.
He could heal with his wisdom, the sickness of ignorance.
If the moon would submit to his art
He would deliver her of her spots
At the time of the full moon, cure her of her defects,
And, at the time of her conjunction, save her from waning."

Maimonides practised medicine very conscientiously. He was so busy that he could not read many of the medical works he would have liked to read. He regretted this, for, as he told ibn Aknin, a lover of truth cannot have sound theories on medicine unless he can prove them by reference to the proper sources. He never prescribed drugs as long as he could cure the patient by a proper diet. He resorted to drugs for his patients only when absolutely necessary. He never wrote a prescription unless its efficacy was assured by the great masters in medicine.

In his writings on medicine, as in his writings on the Talmud, he used lucid language and arranged his ideas logically and systematically. He attempted to consider critically all that had been previously written on the subject. He was a voluminous writer of medical works, which were composed in Arabic, in the simple semi-philosophical style of Averroës and Avicenna. Some of his books were translated into Hebrew and Latin. His book, "Aphorisms," (Fusul Musu) *Pirke Moshe*, which consists of fifteen hundred Aphorisms, and is divided into twenty-four chapters, is one of his important contributions and deals with various phases of medicine. He treats here of anatomy, physiology and pathology, of aetiology, and specific therapeutics. He deals with different causes of fever; he writes about gynecology, the practice of personal hygiene, gymnastics, and physical training.

Another popular medical book that he wrote deals with the General Rules of Health. It was dedicated to the Sultan, el Afdal. Maimonides pays considerable attention to rules
on diet, and he stressed the importance of taking care of one's stomach. He realizes the ill effects caused by constipation, and shows how this might be avoided. He warns against overeating, to which he traces many illnesses. People do not overfeed their cattle, yet they do gorge their own stomachs. They even do not take the necessary physical exercise. Maimonides says that one should consult a physician not only when seriously ill but when showing even the slightest symptoms of illness. One should not wait until one becomes dangerously sick, when it may be too late. Convalescents and elderly people, especially, should frequently consult their physicians. He does not agree with those who believe that nature alone would effect a cure and that one can altogether dispense with drugs.

He believed that wine moderately taken is healthful; that it is a remedy in curing illness; that it is more conducive to the health of older people than that of younger people; and that it is particularly strengthening to those who are aged and feeble. Unfortunately, many people indulge in it to the point of intoxication, when it is very injurious to the body. He demolishes the false theory of those who held that intoxication once a month is beneficial.

In this book, he also laid great stress upon cleanliness, as important in preserving the general health and serving as an aid in healing many diseases. He emphasizes the value of breathing fresh, dry air as necessary to keep the body in health.

He wrote other books on medicine and dealt with such themes as asthma, hemorrhoids, reptile poisons. He also wrote a book on sex, in which he named drugs to be administered and certain foods to be eaten or avoided to cure various maladies.

His own activities as a physician and his daily routine he fully described in a letter to Samuel ibn Tibbon in a unique autobiographical passage:

"I dwell at Mizr [Fostat] and the Sultan resides at Kahira [Cairo]; these two places are two Sabbath days' journey [about one mile and a half] distance from each other. My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning; and when he or any of his children, or any of the inmates
of his Harem are indisposed, I dare not quit Kahira, but must stay during the greater part of the day in the palace. It also frequently happens that one or two of the royal officers fall sick, and I must attend to their healing. Hence, as a rule, I repair to Kahira very early in the day, and even if nothing unusual happens, I do not return to Mizr until the afternoon. Then I am almost dying with hunger. I find the ante-chamber filled with people, both Jews and Gentiles, nobles and common people, judges and bailiffs, friends and foes—a mixed multitude, who await the time of my return.

"I dismount from my animal, wash my hands, go forth to my patients, and entreat them to bear with me while I partake of some slight refreshments, the only meal I take in the twenty-four hours. Then I attend to my patients, and write prescriptions and directions for their several ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours and more in the night. I converse with and prescribe for them while lying down from sheer fatigue, and when night falls I am so exhausted that I can scarcely speak.

"In consequence of this, no Israelite can have any private interview with me, except on the Sabbath. On that day the whole Congregation, or, at least the majority of the members, come to me after the morning service, when I instruct [advise] them as to their proceedings during the whole week; we study together a little until noon, when they depart. Some of them return, and read with me after the afternoon service until evening prayers. In this manner I spend that day."

In his letter to Aknin, he deplored the fact that his time was so taken up that he could not pursue his studies or even read any books.

VI.

During the last years of his life, Maimonides reached the highest position possible for a Jew in Egypt. His authority as a physician was well-established and he had great influence in the court of el Afdal. And yet, he remained
the same modest man that he had been in his early days in Morocco. He regarded his position as one of great responsibility and was not unduly flattered because of the personal fame and success it brought him. With his influence at Court, he did whatever he could to help his brother-Jews scattered over the world. When Saladin conquered Palestine and Jerusalem, Maimonides persuaded him to permit the Jews to settle there. In his various letters, he encouraged many communities throughout the Diaspora to remain loyal to Judaism. He also became the recognized authority on rabbinics. Even some of his previous opponents accepted his decisions.

A large correspondence developed between him and the scholars of other countries, particularly Palestine and Provence.

Maimonides took a keen interest in Jewish affairs in Egypt. He was very active in obtaining ransom money for many Jewish prisoners who were captured during the wars between the Moslems and the Crusaders. He wrote letters to different communities to obtain the necessary funds to release the victims. The payment of ransom for the release of Jewish captives he considered a supreme duty of the whole Jewish people. With the assistance of other rabbis, he prepared various Takkanot (Ordinances) to improve the social life of the Jews in Egypt.

Since he was very busy and occupied with numerous duties, he issued all the orders to be followed during the week at his home in Fostat where the congregation used to assemble every Sabbath.

An aristocrat by nature, he was, nevertheless, democratic in his relations with ordinary people. In letters to friends, who had been his guests, he always remembered to send regards from his servants whom he treated as equals in his household. Because he regarded scholarship as the acme of human attainment, he believed that the public should provide for the needs of those engaged in study. He did not, however, hold that a student should be exempt from work because he believed it to be below his dignity. A man should not derive his income from his studies but should be engaged in some gainful occupation, no matter how humble.
That Maimonides was richly endowed with humane feelings is shown by his attitude towards the slave and the laborer. Although he never advised complete abolition of slavery, which was a recognized institution in his day, yet he sought to ease the conditions of the slaves and to modify harsh laws governing them. He disapproved of cruelty, in any form, to slaves, whether pagan or Jewish. In principle, he was opposed to slavery and advised the Jews rather to hire employees than to buy slaves. In litigation between employer and employee, Maimonides usually showed an inclination to favor the employee.

Charity, according to Maimonides, was one of the greatest institutions in Jewish life, ranking in importance next to ransom for release of Jewish captives. He divided the dispensers of charity into eight classes according to rising degrees of worth, the highest being those who make it possible for the needy person to establish himself in business so that he should not be compelled to apply for charity.

Maimonides lived at a time when people were persecuted in the name of religion. The Jews were persecuted in Spain and Morocco for not accepting Islam; and, in France and Germany, for not accepting Christianity. He believed that the Jewish religion was a heritage of the Jews alone, since they had voluntarily accepted it on Mt. Sinai; it ought, therefore, not be imposed upon other races or nations. But, if anyone wishes to embrace the Jewish religion, he should be made welcome. Although his forefathers were heathens, such a proselyte could, like the rest of the Jews, invoke God in the prayers which read: "God, our God, and the God of our fathers." Maimonides thus demonstrated that, although the Jewish religion had been accepted only by the Jews, it need not be confined to them alone or to Semites in general. Anyone who became a proselyte was entitled to all the privileges of a Jew. In this time, Christian lands were regarded as the homes of Christians only and Islamic lands of Moslems only. In his Constitution for the future Jewish State, Maimonides advocated equal rights for gentiles in Palestine. He maintained that under no circumstance should Jews forcibly compel them to accept the Jewish religion. The only requirement for citizenship for the gentiles was observance of the seven
precepts of Noah,—injunctions against idolatry, blasphemy, homicide, incest, robbery, dismembering live animals, and anarchy. These are not particularly Jewish laws but come under the class of *jus gentium*, the laws of society, and should be observed by every civilized person.

He displayed as liberal an attitude to the Karaites as he did to the followers of other religions. He did not consider them heretics nor abuse them, for, he held they had no choice when born and should not be held responsible for the schism introduced by their forefathers.

By his writings, Maimonides made many friends, but also many opponents. He was very devoted to his admirers and acted as a father toward them; yet, he showed no malice or vindictiveness toward his opponents. He had no fears that their slanderous attacks would harm him, and he forgave those who indulged in them because they profited thereby. He forgave particularly those who slandered him on account of their ignorance. He gave Rabbi Pinhas, one of his bitter opponents, some friendly advice, namely, not to leave Egypt, where he had established himself and was safe, for some Christian country where he might be persecuted.

Maimonides possessed great courage. When the question of faith and Judaism was involved, he disregarded all consideration for his own position or his personal safety, and fearlessly couched his views in writing even though he might be arrested by the Moslems for doing so. He wrote his letter to the Jews of Yemen at the risk of his life, because, with Judaism in danger, he was ready to sacrifice himself. In his book, Moreh Nebukim, he displayed outstanding boldness in openly saying that Mohammed was not the true prophet, for it must be remembered that the work appeared in a country where Islam was the dominant religion. He asked his pupil Aknin, not to transcribe it into Arabic characters since the entire Islamic world would then be able to read it and his life might be endangered. In all his writings, from the Commentary on the Mishna to the Mishne Torah, he showed independence and heroism. He set forth his views fully, although they were often antagonistic to those held by leading scholars as well as the masses. Many of his ideas were at that time considered
heretical among the Jews. His ideas on the Messiah were particularly bold. In a period when the masses as well as the Rabbis believed that the Messiah would have supernatural powers and would perform miracles, Maimonides was of the opinion that the Messiah would be a man born, and subject to death like any other mortal. He would conquer Palestine and unite the Jews into one nation. He would attempt no impossible physical changes in the world, perform no miracles, nor resurrect the dead. He would be a man like the Messiah, King David. In an age when not only the ordinary people but some scholars, as well, believed in superstition, he manifested great resoluteness in combating superstition and astrology, and wielded a sharp lance against them.

His personal life was not a happy one. As a boy, he had had to wander from city to city in his native country, Andalusia, in mortal fear of the fanatics (Almohades). When he came to Egypt, his father died, and then his brother David, the main support of the family, was drowned in the Indian Ocean where all his assets were also lost. He married when he was forty-nine years old. The only daughter of Maimonides died in her infancy. Abraham, his only son, was sickly throughout his boyhood. He himself suffered from illness. Already several years before his death, his hands used to tremble and he found it difficult to hold a pen.

Moses ben Maimon died on the twentieth of the month of Tebet, 4965 A. M., December 13, 1204 C. E. Both admirers and opponents bewailed his passing and voiced their great grief. Public mourning was declared in the entire country of Egypt and, for three days, Jews and Moslems lamented. A general fast was proclaimed in Jerusalem. A portion of the Torah which is called the Tokahah was read in the synagogues, and the Haftorah was read from the first book of Samuel, concluding with the now significant verse, “The glory is departed from Israel, for the Ark of God is taken.”

There is current among the Jewish people the saying “From Moses until Moses (Maimonides) there arose none like Moses.” This expression came into vogue as early as the thirteenth century. We may say this verdict of the
people is the verdict of history. Moses, the son of Amram, who delivered the Jews from slavery and led them to the Promised Land was the first to write a Constitution,—the Torah. The second Moses (Maimonides), who likewise cherished the hope that, as a result of the wars between the Crescent and the Cross, the Jews would return to their country, Palestine, also wrote a Constitution,—the second next to the Torah. The first Moses died, apparently a disappointed man because he did not enter into the Promised Land with the Jews. Moses, the son of Maimum, likewise died a disappointed man, for he did not live to see the restoration of the Jews in Palestine nor the return of prophecy to Israel.

VII.

Maimonides' writings on Judaism influenced the theologians of the two sister religions, Islam and Christianity to a great extent. When the Moreh Nebukim was transcribed into the Arabic characters, soon after its completion, it took hold upon the Mohammedan world. Abd al-Latif, a contemporary Moslem theologian, read it; Arabic scholars lectured upon it to their pupils, and generally extolled it, except the section dealing with the theories on prophecy.

Maimonides' influence upon Christian theologians was even more significant. As a result of the capture of Constantinople by the Fourth Crusade in 1204, and the consequent revelation of the treasures of Greek literature to European scholars, the Church in the thirteenth century paid considerable attention to the writings of Aristotle. Through commentaries of Averroës, who owed his fame to the Jewish translation of his works, Christian theologians were introduced to Aristotle, who made a profound impression upon their thought.

The Scholastics read and studied the Moreh Nebukim extensively. Alexander of Hales, "the master and the father" of the Franciscan School, in his book "Summa," frequently quoted Maimonides, as did also Albertus Magnus and John Scotus. Thomas Aquinas, who, in his lifetime, was accepted by the Dominicans as the greatest authority in theology, consulted the Moreh Nebukim frequently. Following in its author's footsteps, he also tried to reconcile
religion with Aristotelian ideas. He drew freely upon the methods and arguments of Maimonides to whom he refers as Rabbi Moses. Although severe in his criticism of Maimonides, Spinoza was greatly influenced by him.

Maimonides’ influence upon the Jews is inestimable. Every Jewish thinker of importance, from the thirteenth century to our own day, has felt the impress of his writings. Moses Mendelssohn was deeply indebted to him, and both Solomon Maimon and Nahman Korchmal drew their inspiration from the writings of Maimonides.

It was not through his Moreh Nebukim, however, but through his Mishne Torah that Maimonides exerted the greatest influence upon the Jewish people. This work made him the greatest authority in rabbinical law. Even his opponents did not deny its great importance. It was because Jewish scholars regarded it as so monumental in rabbinical law, that they were led to pay attention to the other great work of its author, the Moreh Nebukim. This work might otherwise have been ignored by the bulk of the Jews, as were the philosophical works of Ibn Daud and Ibn Ezra. The Mishne Torah became the standard book in Jewish Law. Commentaries and even books were written about it. Rules on how to study it were laid down by rabbinical scholars.

The Maimunist controversy, which began during his lifetime, and culminated in the burning of his books, the Moreh Nebukim, and the Sefer ha-Mada (the first book of the Mishne Torah) has not yet ceased. Many Jews still object to some of his doctrines, particularly his reasons for the precepts in the third part of the Moreh Nebukim. A controversy so enduring could have been inaugurated only by the writings of a talmudic scholar. Some scholars and thinkers may have passing influence upon some intellectuals; they may have followers and opponents, but only for a limited time. The philosophical writings of men like Abraham ibn Ezra and Levi ben Gershon have been almost completely ignored by the bulk of the Jewish people; they were not talmudic authorities like Maimonides.

Maimonides has guided the Jews for almost eight centuries and may well remain a guide indefinitely. In anticipation of the return of the Jews to Palestine and of the restoration
of Prophecy in Israel, he wrote the Mishne Torah as a Constitution for the Jewish people in Palestine and in the Diaspora. He showed great courage in advancing his theories on the Halaka. He introduced his own interpretations, he said, in the name of God and the Jewish people.

The vision which Maimonides cherished, that the Jews would return to Palestine has, meanwhile, been partially fulfilled. The Mishne Torah must be rewritten in the same spirit in which he conceived it—faithful to the concept of historical Judaism as it prevailed among the Pharisees in the Second Commonwealth. It must be the work of rationalists who unite in themselves the authority of rabbinical law and the richness of modern secular knowledge, so as to bring into consonance Jewish life and religion in the Diaspora and in Palestine.
THE JEW IN AGRICULTURE IN THE UNITED STATES

By Gabriel Davidson

To associate Jews with farming may appear an anachronism. It still seems to be the general belief that, since their dispersion from their ancestral home, Jews have lost contact with the land so completely and irrevocably that in all of two thousand years they have never been able to thrust new roots into the soil. The truth is that during the whole Diaspora there never was a time when Jews were not engaged in agriculture to some extent. That more did not follow the plow was due largely to the fact that the lot of the majority of Jews was cast in countries where proscription against ownership of land and other restrictions barred access to the soil. Circumstances, not inclination or aptitude, forced them into occupations which did not necessitate a firm anchorage and which would enable them, when oppression became unbearable, to pull up stakes and move onward. When restrictions were lifted, Jews began to give vent to the agricultural urge. If the number on the land is still proportionately small, it must be remembered that it requires time to undo habits shaped during these many centuries. Yet, the Jewish agrarian population today is larger than most people suppose. Estimates lately made point to a world Jewish farm population of about 800,000. There is probably no country where Jews reside in which some are not occupied with agricultural pursuits. Russia, Palestine and, to a lesser degree, the United States, have witnessed large accessions in recent years.

In his "Agricultural Activities of the Jews in America", which appeared in the American Jewish Year Book for 5673, Leonard G. Robinson traced the beginnings of the

1 Thanks are due to Dr. Edward A. Goodwin of my staff for his valuable collaboration. G. D.
Jewish agricultural movement in the United States and sketched its history up to 1912. This article, therefore, will treat of the later phases of the movement, going over the ground which Robinson covered only where it is necessary to bring out the results of later research.

**Agricultural Colonization—Past and Present**

As Robinson points out, the first half of the 1880 decade was a period of Jewish colonization activity under pressure. The persecutions which broke out in Russia upon the accession to the throne of Alexander III caused many Russian Jews to seek refuge in other lands. Many came to America. The ingenuity of American Jewry was taxed to the limit to provide for the newcomers and to put them on the road toward self-support. Farming was conceived as an outlet for a number, all the more because some of them came here with that in mind. Within a few years, sixteen known attempts at agricultural colonization were made in such far-flung places as Louisiana, Arkansas, Kansas, North and South Dakota, Colorado, Oregon and New Jersey. Reference to these colonies, with the exception of Arkansas, was made by Robinson. But later explorations by this writer shed much additional light upon this hectic colonization era. The results of these studies were published in various English-Jewish magazines. Limitation of space precludes detailed treatment in the present article, but brief mention of the Arkansas colony is here given because it has not heretofore appeared in any history of this period.

In the spring of 1883, a group said to have numbered about 150 people set out from New York to settle on farms on a tract of land about midway between Little Rock, Arkansas, and Memphis, Tennessee, which had been offered as a site for a Jewish colony. Upon their arrival they found a thick forest utterly unfit for farming. The whole visible means of making even a precarious living was the cutting and selling of staves. Before the colonists had a chance to become acclimated, the summer was upon them. Temperatures ranging up to 110 degrees were not uncommon. Frequent and torrential rains produced myriads of mosquitoes. Soon malaria and yellow fever
afflicted nine out of ten of the colonists, and eighteen or twenty persons succumbed to the disease. With starvation staring them in the face, the colonists took flight and by September 1883, a bare half year after its inception, the colony had become a matter of history.

All the colonies of this decade had a brief existence except only those in New Jersey. In Louisiana, it was flood; in Arkansas, disease; in Dakota, hail, drought and prairie fire; in Colorado, aridity; and in Kansas, a combination of untoward circumstances, that contributed to the early demise of these ill-fated ventures. In Oregon, the trouble lay not in the physical but in the spiritual domain. But the underlying causes were the same in each instance. These colonies were conceived in haste and planned under stress without thought to those factors upon which successful colonization depends. Geographical location, character of land, fitness of colonists, capital needs, farm experience, leadership—none of these vital requirements received sufficient consideration. These people had to be settled quickly, and thought was concentrated only upon the dispatch with which that could be accomplished. Yet, these projects served a useful purpose. The sad thing is that the experience gained from them should have cost so much in human suffering. These debacles resulted in focusing attention upon the need of enlightened direction for the proper development of a Jewish agricultural movement, and led to the establishment of the Baron de Hirsch Fund out of which grew The Jewish Agricultural Society. Under that guidance and the impetus of its own momentum, the movement has had a steady and healthy growth until today there is a sizable segment of Jews who derive their sustenance in whole or in part from American soil, exemplifying the ideal for the attainment of which these pioneers struggled so valiantly.

The following decade witnessed further attempts at the formation of Jewish agricultural settlements: Woodbine in New Jersey, founded by the Baron de Hirsch Fund in 1891, and the Palestine Colony in Bad Axe, Michigan, founded in the same year. The former is included in Robinson's treatise and will be referred to again later in this article. No mention of the Palestine Colony is made by
Robinson, and brief treatment of that undertaking is, therefore, in place here.

The *dramatis personae* were, with one exception, Russian Jews from Bay City, Michigan, all recent immigrants and all peddlers. They bought a tract of cheap land upon a nominal cash payment. Less than $200 represented the total investment of the initial group of twelve. Under the impulse of early enthusiasm, the population of the colony quickly grew to fifty-seven. With the depression of 1893 and the almost impossible task of meeting heavy contract payments, the colony soon reached an impasse. Only the aid rendered by the Bethel Relief Society of Detroit, under the determined lead of Martin Butzel, and later a loan from the Baron de Hirsch Fund, enabled the colonists to struggle until the close of the century.

To complete the list of the minor colonies undertaken before 1900 and of the known defunct colonies since then, mention is made of Carp Lake, Michigan, 1882; Washington, D. C., 1883; Water View, Virginia, 1886; Hebrew Colonial Society, Endicott, Maryland, 1903; Arpin, Wisconsin, formed by the Milwaukee Agricultural Association, 1904 (a colony which lasted till 1910 and where one family is still farming); Flora, Illinois, 1908; Clarion Colony, Utah, 1910; Bay Minette, Alabama, 1912; the Ida Straus Colony, near Albany, Georgia, 1915; the Jingo Colony, Tennessee, 1916.

The Fellowship, 1912, and Ferrer, 1914, Colonies at Stelton, New Jersey; the Chatham Colony, near Chatham, New Jersey, 1923; the Harmonia Colony near Plainfield, New Jersey, 1924; and the Mohegan Colony near Peekskill, New York, 1925, were either not colonies in the accepted sense of the term or broke away from the colony idea, and farming in those places is now conducted on individual lines.

Within the last two years, two rather ambitious and distinctive colonization projects have been initiated. In the summer of 1933, the Sun Rise Cooperative Farm Community bought a tract of land in the vicinity of Saginaw, Michigan, comprising almost nine thousand acres and containing about eighty buildings of various kinds. A large quantity of livestock, farm machinery, and crops
planted on over 2000 acres were included in the purchase. The land had belonged to a large estate and was acquired at what was considered an extremely low price and on very favorable terms. The colonists were drawn from the radical elements in the large cities and the colony was conceived as a strictly collectivistic enterprise, with the land and all personal property belonging to the community and all farm operations conducted for its collective benefit. The colony has suffered defections in membership and has had new accessions. At the beginning of 1935, the colony contained 97 families comprising 300 individuals. It is still too early to predict the outcome, but it is worth while to watch the development of this experiment.

During the same year a project known as the Jersey Homesteads, Inc., was launched. This will be treated elsewhere.

**THE PRESENT JEWISH FARM SCENE**

Jewish agricultural progress may be said to have begun with the opening of the present century. It is significant that the movement made its real growth only after the colony idea was abandoned and Jews began to settle on farms as individuals. No actual Jewish farm census has ever been taken. The Jewish Agricultural Society considered the matter on several occasions but it deemed the cost to be disproportionate to the practical results that could be derived from such a census. The Society places at 80,000 the number of Jews who are wholly or partly engaged in farming and in kindred agricultural pursuits. But these figures, though based on more than mere conjecture, are presented simply as estimates. In a study of the Jewish population of the United States made in 1927 by the Statistical Department of the American Jewish Committee, under the direction of Dr. H. S. Linfield, it was estimated that there were 109,600 Jews living in rural territory. It may be assumed that many of them were engaged in some form of agriculture.

Taking the average size of the American farm as a base, and making allowance for the recent tendency of Jews to operate small farms (owing to proximity to metropolitan
areas and specialization in crops demanding only small acreage) the combined holdings of Jewish farmers will reach over 1,500,000 acres. Under normal conditions Jewish farm holdings, real and personal, could be considered as having a total gross worth approximating $150,000,000. They are, of course, subject to mortgage. Tenant farming is almost non-existent.

Jewish farmsteads range in size from the less than an acre intensive nursery to the 30,000 acre grain fields of a Jewish farmer in Kansas. They are to be found in all of our forty-eight states. The largest numbers are in the northeast and in sections of the middlewest, where the bulk of the general Jewish population is situated. The natural tendency of Jews is to settle in or near places that already contain Jewish farm groups because they are thus afforded a freer outlet for their gregarious inclinations and enabled to maintain their ties with relatives and friends in the cities. But there are some lone spirits to whom proximity to urban centers or propinquity to Jewish neighbors is of no concern.

There is no type of agriculture practiced in the United States which is foreign to the Jew. Dairying, poultry raising, truck farming, floriculture, orcharding, viticulture, cattle raising, tobacco, grain, cotton, sugar beets—in short, every branch of farming has its Jewish votaries. As a rule, Jewish farmers engage in those forms of agriculture which are generally practiced in their sections, and raise those crops to which their land is best adapted and which are most profitably marketable.

Within the compass of this treatise it is possible to give only a bird's-eye view of the Jewish farm scene in those states which contain the largest Jewish agrarian population —Connecticut, New York, New Jersey, Ohio, and Michigan. But the treatment of these will suffice to afford a good glimpse of American Jewish farm life in general.

CONNECTICUT.—Connecticut contains some of the oldest Jewish farm settlements in the United States. The settlements in Chesterfield and Colchester both had their beginnings in 1891. The former has declined, while the latter has grown into an active Jewish agricultural community. Besides Colchester the chief Jewish farm centers
are those around Hartford, New Haven, Bridgeport, New London, Norwich and Middletown, but Jewish farm families are scattered throughout the entire State. There are probably more diverse forms of farming practiced by Jews in Connecticut than in any other State. The Connecticut River Valley contains fertile fields especially adapted to tobacco raising. Large tobacco plantations were developed by Jews where both broad leaf and shade grown tobaccos are produced. During the World War period and for several years thereafter, the tobacco planters enjoyed great prosperity. Tobacco acreage was expanded. Dwellings which would grace the suburban periphery of a metropolitan city were constructed. Communal life was at its height. Then came the slump in the tobacco market. A hard period for the tobacco farmers ensued. Many farmers turned from tobacco to potatoes, and Jewish potato growers are now among the foremost in the State. In 1933, the largest individual producer of this crop was a Jew who raised in the neighborhood of 50,000 bushels. With the advent of the Agricultural Adjustment Administration, an upswing has set in and these farmers' prospects have shown marked improvement.

Dairying, poultry raising, vegetable and fruit growing, constitute the other chief lines of farming in the State. The Jewish farm unit is large in size, an eighty or hundred acre farm being not uncommon. Except for pasture and woodland, the farms are fairly well cultivated and well stocked. The Connecticut Jewish farmer makes his living almost wholly from the soil. Summer boarding and rooming form part of the farm economy on some farms in scenically favored sections, but largely as a subsidiary rather than a major source of income.

The State contains intensive industrial areas which provide splendid outlets for farm products. The State's agricultural policy is directed toward the stimulation of the home market for home-grown products. Competition from the outside is reduced by regulations strictly defining marketing requirements. As a result, milk, poultry and other products command higher prices than in the neighboring States.
Jewish farmers have their local organizations for social, religious and recreational activity. Several of the large sized groups have their communal buildings. Some settlements are so close to towns and cities that they can participate in Jewish life there. Connecticut is the one State where the local Jewish farm associations are federated into a central state organization. In general agricultural and local affairs, the Connecticut Jewish farmers are part and parcel of their respective communities.

NEW JERSEY.—New Jersey has been properly termed the cradle of the Jewish farm movement in the United States. As already mentioned, the Jewish settlements in South Jersey are the sole survivors of all the early attempts at Jewish colonization in this country. Their proximity to large cities, in itself an advantage, made possible the enlistment of the active interest of public-spirited Jews in New York and Philadelphia, and saved these settlements from the fate that befell the distant colonies. The so-called South Jersey Colonies—Alliance, Rosenhayn, Carmel, Norma, Brotmanville, Garten Road—have been historicized by many Jewish writers, among them Charles S. Bernheimer, Jacob G. Lipman, Leonard G. Robinson, Philip R. Goldstein, Katherine Sabsovich, Samuel Joseph, Boris D. Bogen, Gustav Pollak, and lately in "Yovel" published on the occasion of the fiftieth anniversary of the founding of the Alliance Colony. Although still popularly referred to as colonies, these settlements never actually were colonies in the accepted sense of that term. From the beginning to the present time, farm ownership was vested in individuals. The farms were originally developed as truck farms, with strawberries, beans, sweet potatoes and peppers as the principal crops. Later, poultry was introduced and is now an important source of income. Although the high hopes entertained by their founders were not fully realized, the colonies have been able to maintain their continuity as Jewish farm centers, and today, though most of the original settlers have passed on, the children of some are still there, and a third generation of Jewish farmers is beginning to grow up.

Founded as an agro-industrial settlement, Woodbine has of late years developed a fresh agricultural impetus. Aided
by the Baron de Hirsch Fund and The Jewish Agricultural Society, new farmers have come in and modern poultry plants have been built up. As in the South Jersey Colonies, some Woodbine farms are in the hands of the children of the original settlers. The present Mayor is the grandson of a Woodbine pioneer.

With metropolitan New York near its northern extremity and Philadelphia dominating its southern end, and its many shore resorts, New Jersey has a large consuming public within short range, affording many farmers the opportunity of marketing without the intervention of middlemen. The same factors are favorable to the development of agro-industrial settlements such as have grown up around New Brunswick, Plainfield and Bound Brook, within the New York radius, as well as around the district contiguous to Philadelphia. Hence, the State has long been a favored locale for Jewish farm-seekers, and the Jewish farm population has grown here more rapidly than in other states. Jewish farm settlements and individual farmers are found in every part of the State, and New Jersey probably contains more Jewish farmers in proportion to the general Jewish population than any other state of the Union.

Varied types of farming are pursued, with poultry and truck farming in the lead. In Monmouth and Ocean Counties, around Lakewood, Toms River and Farmingdale, Jews are the predominant element in poultry farming. They have displayed unusual aptitude in mastering both the scientific and practical phases of poultry husbandry and are engaged in all branches of the industry. Their commercial plants range from a thousand to ten thousand bird capacity, entailing considerable investments for building and equipment and requiring large operating costs. New Jersey egg and poultry products command the highest prices on the New York market. Monmouth County, which ranks among the first ten agricultural counties in the United States, contains more Jewish farmers than any other county in the State. Jewish farmers around Freehold, Perrineville, and Englishtown raise substantial acreages of potatoes, the County's leading crop; also many acres of tomatoes, sweet corn and a large variety of other vegetables.
Buying and marketing cooperatives exist in virtually every Jewish settlement. Although formed mostly by Jews, they are not exclusively Jewish in their membership. They afford a splendid example of a union of effort which, though economic in its primary aim, also makes for better understanding among interracial groups. The Central Jersey Farmers Cooperative Association is a good example. Founded by a handful of Jewish farmers, it has grown to a membership of over one hundred and fifty Jews and non-Jews. Jewish poultry farmers also took an active part in federating local marketing associations into a state federation. The Jewish farmers in and around Perrineville formed the first credit union organized by farmers under the New Jersey law. Other Jewish groups were likewise the first to apply for charters for credit unions under the recently enacted Federal law.

The Jewish farming communities of New Jersey are well integrated, facilitating social activity and cooperative endeavor. Local Jewish organization is stronger here than among other Jewish farm groups. Practically every settlement has its own community center for religious, educational and social purposes.

NEW YORK.—Not until the turn of the century was there any marked farming activity in New York State. Now, Jewish farmers may be found in various parts of the State, including Long Island. The densest Jewish rural population in the State, indeed, in the entire United States, is centered in Sullivan and Ulster Counties. Once Jews began to go thither, a steady stream of migration was set in motion, attracted, no doubt, by the scenic beauty of these picturesque regions, their invigorating climate and their accessibility to metropolitan New York. Even before the advent of the Jew, these counties had been favorite summering places for people from the city. Following the economy of the older stock, the newcomers combined summer boarding with farming, to provide an added source of income to that which could be derived in short growing seasons from none too fertile soil. Gradually, boarding assumed larger proportions until, in the years preceding the depression, luxurious summer hotels were put up, hostelries embodying every modern device for comfort, convenience
and recreation. It is estimated that over a quarter of a million people spend their vacation periods in these pleasant mountain regions.

As the practice of summer vacationing became more general among modestly-circumstanced folk, a unique institution was evolved—the rooming house, distinguished from the boarding house, in that guests rent rooms only, and do their own cooking and housekeeping. In the beginning there was little to commend this, other than the fact that it brought the opportunity of a summer vacation within the range of families of small earning power. But rooming houses have been steadily improved. Overcrowding has been largely eliminated and sanitation standards lifted. These summer enterprises have screened the agricultural activity of the mountain regions, and there is a tendency to frown upon the so-called "boarding house" farmer. Yet a volume of farming, by no means inconsiderable, is carried on in this vacation hub, not a little by the very people who conduct the boarding and rooming places. There is probably more farming being done in these two counties now than at any time in their entire history. Leaving out of consideration the big hotels, the virtue of the combination of farming with boarding or rooming lies not only in providing farmers with additional income, but also in bringing a ready market for their farm products to their very doors.

A dairy section before the settlement of Jews, dairying still predominates in this region. Dairy herds have been improved with tested cows. Poultry farming on a commercial basis has been appreciably developed, and a Jewish farmer, a former New York City boy, was made president of a cooperative egg auction operating in five counties. Parenthetically, it might be mentioned that he is also president of the local Grange, the oldest farm organization in America. Potatoes are being raised in larger quantities than ever before and cauliflower as a commercial crop was introduced by Jewish farmers.

The Jewish farmers of the mountain districts brought in a large number of Jews engaged in business and professions. The population of the villages of Woodridge, Mountaindale, Hurleyville and South Fallsburgh, is preponderately Jewish.
The larger villages, Ellenville, Liberty and Monticello, have considerable Jewish populations. Ellenville contains 145 Jewish families, seventy of which were drawn from neighborhood farms. Because of its central location, Ellenville was selected as the seat of the branch office opened by The Jewish Agricultural Society in 1920 to serve the territory.

Groups of Jewish farmers are located in Rensselaer County in the environs of Nassau, East Nassau, Schodack and Brainard, within easy access of Albany and Troy. The first settlers went there in 1894, but it was not until ten years later that the movement thither actually began. Here, dairying, poultry raising, and a mixed form of farming are practiced. Summer boarding is very modest when compared with the Ulster-Sullivan districts. Within the last decade, Rockland County has witnessed an influx of Jewish farmers. This section is unique in that, though it is almost at the door of the metropolis and land values are high, Jewish farmers carry on an intensive type of farming on good-sized farms.

Synagogues and Jewish community center buildings are found in every sizable farm community throughout the State. Some villages have more than one. There are Talmud Torahs and Yiddish schools. In Sullivan and Ulster Counties, farm and village are close enough together to fuse activities. There are local Jewish organizations of all kinds, and branches of the large national Jewish organizations. Monticello and Liberty have hospitals built under Jewish auspices and maintained largely by Jewish contributions. Jews are members of school and village boards and hold civic office. Jewish farm girls teach in neighboring grade and high schools. Jewish young men raised on local farms have returned to these sections to practice professions.

Local farm cooperatives have been built up. In Sullivan and Ulster Counties, the farm associations are federated into a bi-county organization. The hotelmen in these counties have their Mountain Hotelmen’s Association which publishes its own paper devoted to the interests of both hotelmen and farmers. The outstanding accomplishment
in the field of cooperation is a chain of five cooperative fire insurance companies with headquarters at Woodridge. Starting in 1913 with one company and a small amount of insurance, the volume of business has grown to almost twelve million dollars of insurance risks. These companies save their members many thousands of dollars annually in insurance premiums.

MICHIGAN AND OHIO.—The earliest historical record of Jewish farm effort in Michigan is the Palestine Colony (1891) already referred to.

The actual settlement of Jewish farmers began about thirty or more years ago, encouraged by the late Rabbi A. R. Levy of Chicago and The Jewish Agriculturists' Aid Society of America of which he was the founder. With the development of the automotive industry, the Jewish population of Detroit grew, and soon some Jews began to settle on farms within a radius of fifty to seventy-five miles from the city. Now there are Jewish farmers in the vicinity of every fair-sized city in the State. The largest numbers are in southwestern Michigan, whither they went from Chicago.

South Haven was originally a general farming area. Later, Jewish farmers turned to poultry and developed one of the largest commercial poultry groups in the section. In and near South Haven there have long been summer resorts. Twenty-five years ago there were only two or three Jewish boarding houses. Since then a number of expensive modern hotels have been built up, and some Jewish farmers have changed from farming to boarding. But the boarding business of the district is confined almost wholly to the places bordering Lake Michigan, and only a small percentage of Jewish farmers cater to summer guests. With the coming of the farmers, the Jewish urban population of South Haven slowly increased; it now numbers about seventy-five families. Assisted by a loan from The Jewish Agricultural Society, the urban and rural residents erected a synagogue and community center building, which would do credit to a community of much larger size.

In the neighborhood of Benton Harbor, Jews specialize in fruit-growing of various kinds. They have become
experts in raising berries, fruits and vegetables. Farms range in size from ten to eighty acres, and some Jews have paid as high as $1000 per acre. In the Eastern part of Michigan, the Jewish farmers near cities raise mostly truck and poultry, and those in the outlying districts run dairies and practice general farming. The Jewish farmers of Michigan also produce the specialties peculiar to the state,—celery, sugar beets, mint, etc. Though hard pressed as all farmers were during the depression years, the Jewish farmers were still able to donate several truck-loads of foodstuffs to the drought-stricken farmers in Arkansas and to contribute quantities of farm produce to soup kitchens in Chicago.

The Jewish farm settlements in Ohio are grouped around Cleveland and Youngstown, and there are individual Jewish farmers scattered over the State. About thirty years ago there was a small settlement near Cincinnati fostered by the late Boris D. Bogen, then head of the Federated Jewish Charities of that city, and by the late Professor Gotthard Deutsch of the Hebrew Union College. The settlement gradually dwindled because better opportunities during the World War and early post-War periods lured the younger element to the city, and the older people followed. The largest group in the State is located in the vicinity of Geneva, about forty-five miles from Cleveland, where Jews commenced to settle on farms about twenty-five years ago. Conforming to local practice, they engaged in viticulture as a specialty. They made rapid strides, increased their grape acreage and built up their vineyards until, at the height of the industry's prosperity (in the middle nineteen-twenties), the Jewish group, though a small minority, produced over sixty percent of the grapes raised in that section. Grapes brought high prices and land values soared. The neighborhood banks and non-Jewish businessmen pointed to the new element as a strong factor in the upbuilding and progress of Geneva. Unfortunately, specialization was pushed too far. When the cumulative effects of prohibition and competition from other grape areas made themselves felt, grapes dropped drastically in price and the grape-growers had little else
to fall back upon. Depression added to their woes, and
the farmers of this section have for some time been con-
fronted with critical conditions. Benefiting by their hard
experience, they have in late years begun to diversify
their fruit culture and to raise dairy, poultry and other
products.

**Depression and Its Effects**

In a discussion of any phase of contemporary activity,
the economic upheaval that set in in 1929 looms up as a
big factor. In the years between 1929 and 1932, the cash
income from farm marketings fell sixty percent. The best
thought of the nation was put to work to find a solution
to the farm problem. Through the Federal Farm Board,
the Agricultural Adjustment Administration, and the
Farm Credit Administration in its various ramifications,
the Federal Government took comprehensive measures to
lift farm prices, lighten the debt load and ease the
credit strain. As a result of these measures and a general
upswing, the farmer's tenure was made more secure and
farm income was brought up. Yet, 1934 was still forty
percent behind 1929.

In common with their fellows, Jewish farmers severely
felt the effect of the depression. But it is fortunate that
only a minority concentrated on those agricultural staples
which had been in the slough for ten years or so, since the
export markets on which they depended began to decline.
Most Jews are engaged in those branches of farming—
dairying, poultry, vegetable and small fruit farming—
which have suffered not so much from overproduction as
from underconsumption, because of lack of domestic
buying-power for the products of the farm. The initial
operation of the agricultural adjustment program resulting
in the increase of the cost of feed without a compensatory
rise in the price of poultry and dairy products, worked to
the disadvantage of farmers in these branches. But these
farmers were not as hard hit as were the producers of the
major export crops, and the inequities under the A.A.A.
are steadily being corrected. Again, the effects of the
agricultural slump were more severe in the hinterland
than in districts near large centers of population, especially in the Northeast. Most Jewish farmers are located in regions fairly close to cities. This is a distinct advantage. Markets are more favorable. Nearby farmers, especially Jews who have friends and relatives in the city, can engage in direct selling, thereby eliminating the middleman's profit. Such farmers can also supplement their incomes by using surplus housing accommodations for summer roomers or boarders. Coming from trades, many Jewish farmers can even in hard times find some city work to add a little to farm income. While these features by no means gave immunity, they mitigated the effects of the depression. Government aids, the help of The Jewish Agricultural Society, not always through loans but through advice and encouragement, were important factors. Doubtless many Jewish farmers stuck because they saw nothing to which they could return in the city. But the fact remains that there has been no general flight of Jews from the farm. A study, the findings of which are set forth in a later section of this article, shows that out of three hundred farmers among whom statistics were gathered, two hundred and sixty-two have been on their farms for more than five years and two hundred and forty-four for more than ten years. Jewish farmers have, by and large, managed in one way or another, to withstand the depression.

**AGRO-INDUSTRIAL PLAN OF SETTLEMENT**

The depression has given rise to cross currents of opinion as to effective methods to bring about recovery. Some students of affairs advocate the curtailment of agricultural production and the absorption of large numbers of farmers into industry. Others hold that a key to improvement is the turning of our unemployed city workers to the land. A third school of thought maintains that a good approach lies in the decentralization of industry and the redistribution of population through a combination of farming with industrial work.

Part-time farming is not new. There were always people who drew their living partly from farming and partly from industrial earnings. Some of these evolved into full-fledged
successful farmers. The Jewish Agricultural Society has
long regarded this combination as a good means of estab-
lishing those who, for one reason or another, were not
ready to launch immediately into full-time farming. The
essence of the Society's idea is settlement on farms within
commuting distance of cities, making possible entrance
into farming without immediate severance from city occu-
pations. The plan implies farms of small acreage, the high
cost of land close to cities imposing that restriction. On a
farm of this kind a moderate but appreciable amount of
farming can be carried on by the farm wife and children
while the wages of the head of the family continue to come
in. Besides, most industries have slack seasons even in
normal times which, with other spare hours, can be profit-
ably employed on the farm. The family's food bill is cut
down, the overhead of the farm about equals the rent of
a city apartment and, since the farm is close to the city,
the products, mainly eggs and poultry with some vegetables
and small fruit on the side, can be readily marketed. The
possibility of emergence into straight farming is always
present. But, whether or not this is the ultimate result,
the worker is provided with proper housing in healthful
surroundings where his children can be in wholesome
contact with nature, where the family can escape the
city's drawbacks and yet take advantage of the city's
opportunities.

The agro-industrial combination was followed to some
extent by Jews long before the depression, in fact as far
back as the South Jersey colonization period. With the
trend on the increase, suitable small farms became scarcer
and several groups bought tracts of land in New Jersey
and elsewhere for subdivision. Chatham and Harmonia
in New Jersey and Mohegan in New York, previously
mentioned, are examples. Lacking guidance, they made
mistakes which retarded their agricultural growth. To
give this type of project proper direction, the Society in
1926 began to help in building an agro-industrial settlement
in Bound Brook, New Jersey. Before the depression the
settlement grew steadily to almost forty families and the
settlers made good progress. Indeed, the outlook was so
encouraging that in 1929 the Society launched a project
of its own along the same lines. It bought a tract of land two and three-quarter miles from the center of New Brunswick, New Jersey, and subdivided the land for development and resale in small units. After the initial group of nine had been settled, the economic storm broke out and operations have been temporarily suspended.

The agro-industrial idea began to spread in boom years and some of the earlier settlers yielded to the natural temptation to expand too quickly and to give up their city jobs too soon. Unfortunately, the depression came before they had been on their places long enough to strike firm root. During the last few years, agro-industrialists did not fare so well, principally because city work, the back-bone of the plan, was scarce. Some families were compelled to drop out. But this form of settlement, if undertaken on a more modest scale, will still afford an opportunity for those to get into farming who cannot command the means to go immediately into full-time farming or are fearful of cutting themselves off abruptly from their city moorings.

The subsistence homesteading projects being developed by the United States Department of the Interior are a species of agro-industrial farming except that they generally restrict production to home consumption. In that sense, they are industrial rather than agricultural. Such a project is the Jersey Homestead, Inc. being developed under government aegis and with grants from the Division of Subsistence Homesteads and the Public Works Administration. Eight contiguous farms, containing 1203 acres, near Hightstown, New Jersey, were bought, and the plans call for the establishment of two hundred families drawn largely from the ranks of Jewish needle-workers. Each family is to invest $500. A garment factory is to be located in the colony. Large dairy and poultry enterprises are to be conducted cooperatively, but the farming of the individual homesteaders will be limited mainly to raising vegetables for family consumption. The actual settlement of families was scheduled to begin in the summer of 1935. In some Jewish circles, the venture is regarded as having significant possibilities in opening an avenue for the rehabilitation of large bodies of unemployed and displaced Jewish
workers. But it is hardly likely that many, if any, government grants for other specifically Jewish homesteading projects will be forthcoming, surely not sufficient to make an appreciable dent in the ranks of Jewish industrial workers. For that matter, large-scale Jewish farm settlement, be it part-time farming, full-time farming, or both, would be exceedingly costly—so costly that mass transplantation movements as envisaged by some enthusiasts are likely to remain for a long time the devout wish of their protagonists. For monetary considerations, if for no other, it appears that the Jewish farm movement must, for some time at least, depend for its growth upon the individual and small group mode of settlement through which the movement has thus far been built up.

Jewish Agricultural Agencies

Although a number of Jewish agencies were, at various times since 1881, formed to promote Jewish farm settlement, the Jewish farm movement has not been a subsidized one. The aim has always been to render a type of aid which any self-respecting man can accept without the sacrifice of dignity. Some of these agencies were set up to carry out a specific colonization project and had a brief existence. Others had a wider scope. Only those that are still functioning will be treated here.

Baron de Hirsch Fund.—A history of the Baron de Hirsch Fund, written by Dr. Samuel Joseph, was recently published. It presents a complete account of that organization from its birth in 1891 to the present time. The Fund’s activities covered a wide range. Its establishment gave the Jewish agricultural movement the support and direction which it had heretofore lacked. The Fund founded Woodbine, and, in 1894, established the Baron de Hirsch Agricultural School there. The school was the first in the United States to impart secondary education in agriculture. It was maintained until 1917 and had a total student body of over 1000. The Fund aided individual farmers in Connecticut and New Jersey, and, as already stated, gave succor to the struggling Palestine Colony in Michigan. With the creation of The Jewish Agricultural Society, the Baron
de Hirsch Fund withdrew from direct agricultural work except in Woodbine, but it always regarded farming as its major interest. Its annual subsidies to The Jewish Agricultural Society have been continued without interruption and it has, on many occasions, made considerable sums available to the Society in the form of loans. A review of the Society's work is, therefore, also a review of the Fund's agricultural activities.

The Jewish Agricultural Society, Inc.—In 1900, the Baron de Hirsch Fund joined the Jewish Colonization Association—also a Hirsch foundation with headquarters in Paris—in founding The Jewish Agricultural and Industrial Aid Society. At first, the objects of the new Society were not solely agricultural. They included removal of immigrants from crowded cities, and other industrial features. As the agricultural phase of the Society's work assumed progressively larger dimensions, the industrial activities were gradually reduced and finally completely abandoned. In 1922, the Society dropped the word "Industrial" from its name. At the same time it deleted the word "Aid" so as to remove all implications of eleemosynary favor.

In the beginning, the Society was little more than a lending agency. Agricultural credit was deplorably scarce in general, much more so for a new element. As the movement toward the farm grew and the Society's knowledge and experience of the needs of Jewish farmers became broader, its activities were expanded, until there was evolved a program which comprehends virtually every phase of farm life—farm employment, farm settlement, farm credit, agricultural extension, rural sanitation, and social, religious and, to some extent, welfare activities.

The Farm Employment Department was conceived as an instrumentality to afford vocational preparation for farm-minded Jewish youth. Many of the young men sent out to work on farms undertook it simply as a means of obtaining the necessary schooling for later farm operation. The Department has functioned since 1908 and effected 17,723 placements in thirty-two states.

The purpose of the Society's Farm Settlement Department is "the gradual creation of a class of real farmers."
The Society has studiously avoided all extravagant back-to-the-land propaganda. In the past seventeen years, the post-War period, 17,884 persons applied to the Society for advice about establishing themselves on farms. Through the direct instrumentality of this Department, 1356 families were settled; indirectly, a much larger number. It may be conservatively estimated that the Society was responsible in one way or another for the settlement of ten thousand persons in fifteen states during that period. Avoiding the mistakes of the early colonization efforts, when families were placed in the distant hinterland, the policy has been to locate new farmers not too far from Jewish urban centers, in sections where Jewish farmers had already settled. In this way a number of fairly compact Jewish agricultural communities were developed.

The Extension Department was the Society's response to the recognition that farming for the Jew is an acquisition, not an inheritance, and that the problem of making a Jewish farmer is a problem not only of craftsmanship but also of adjustment. The design was to supplement rather than supplant governmental extension service, and the Society still draws freely upon that service. The most effective instrument in the Society's extension work is the individual farm visit through the medium of which important agricultural information is brought directly to the farmer's door by men expertly trained and temperamentally equipped. During the year 1934, a total of 2,957 visits were made. Supplementing its work with individuals, the Department assists farmers in organizing themselves for cooperative buying and selling, and for other community purposes. Since 1908, the Department has published The Jewish Farmer, an agricultural magazine in Yiddish. It has also published agricultural textbooks in Yiddish, and now issues monthly farm bulletins. This Department also maintains a purchasing service bureau to help farmers buy materials of approved quality at reduced prices. It conducts an agricultural night school for farm aspirants at its headquarters in New York. Between 1908 and 1930 the Society awarded 340 scholarships to children of Jewish farmers and other farm-minded Jewish youth to enable them to pursue agricultural courses at state agricultural
colleges. The awards have been discontinued because of budgetary limitations.

The Society made, first, outright grants and, later, loans without interest to help the erection of synagogues and community centers in Connecticut, New York, New Jersey, Pennsylvania, Michigan and Wisconsin. In religious and kindred activities, it cooperated with the United Synagogue of America, the Jewish Chatauqua Society, and the National Council of Jewish Women, to the last two of which it, for a time, granted annual subsidies.

The Society maintains a Sanitation Department which carries on work to promote higher standards of cleanliness and to improve sanitary conditions in and about the farm home. This activity is confined mostly to the Jewish farm districts in New York and Connecticut, but other sections are occasionally reached. During the course of the year 1934, a total of 644 sanitary inspections were conducted. Through the media of educational talks, lectures and demonstrations, an audience estimated at 7,500 was reached that year.

The Farm Loan Department reaches those farmers who cannot obtain loans through other sources. Hence, loans are, with few exceptions, made against junior mortgages—a form of security not generally acceptable by lending institutions. The broadened Federal farm credit established during the past two years, part of which is purely of an emergency character, while temporarily easing the strain, did not lift the burden from the Society's shoulders. In its thirty-five years, the Society granted 11,441 loans aggregating $7,167,686 to farmers in forty states. This phase of the Society's work is unique in that, unlike endowed foundations where capital is invested purely for the sake of income, and unlike membership societies which depend upon uninterrupted support from the public, both the Society's capital and income are made to serve the very objectives for which the Society was founded. The income is employed to defray administration expense and the cost of a ramified educational service. The principal constitutes a revolving fund out of which farm loans are made. The difficulty has been that, with the growth in the number of Jewish farmers, the demands
upon the fund have outrun its capacity, and that, latterly, slow repayments caused by hard times have retarded rotation. Some years ago, the Society contemplated a drive for funds but abandoned the idea because it did not wish to compete with the various fund-raising campaigns for relief abroad. Before the onset of the depression, losses resulting from farm loans constituted less than five percent of the Society's turnover, over a period of almost thirty years. Since the depression, losses have naturally risen. The Society looks upon these losses simply as an item in the cost of building up a Jewish agricultural movement in the United States.

National Farm School.—The National Farm School was founded in 1896 by the late Rabbi Joseph Krauskopf of Philadelphia. It is located near Doylestown, Bucks County, Pennsylvania. With its associated farms, the School comprises twelve hundred acres, with spacious educational halls, student dormitories, modern farm buildings, fine livestock, and a full complement of up-to-date farm machinery. The course of instruction extends over three years, equally divided between classroom and laboratory instruction, and actual field work on the fields, in dairies, orchards, poultry plants, greenhouses, vegetable gardens, etc. A total of 972 boys have been graduated, over thirty-five percent of whom are engaged in agriculture or related pursuits. Among its graduates are such well known figures as Bernhard Ostrolenk and Jacob J. Taubenhaus, of whom mention will be made later. A history of the school, written by Herbert D. Allman, its President, will have made its appearance before this article is published.

Federation of Jewish Farmers of America

The Federation differs from the agencies just treated in that it was an organization formed by the farmers themselves. It was, as its name indicates, a league of local Jewish farmers' associations. The Federation was formed at a convention held in New York City in 1909 and grew from a membership of thirteen to sixty-three constituent societies in eleven states. It entered into many phases of
Jewish farm life—economic, social and religious—and held yearly conventions and several expositions in New York City at which farm products raised by its members were exhibited. The Jewish Agricultural Society gave the Federation not only moral encouragement but liberal financial support. As the Jewish farmers grew in number and importance, it became increasingly evident that their economic problems could not well be dissociated from those of the communities in which these farmers resided. On the other hand, the non-economic problems with which the Federation dealt were of a purely local character, varying in different communities. Interest in the Federation, therefore waned, and, since 1922, the Federation has been inactive.

The constituent societies of the Federation furnished the nuclei for the establishment of a system of cooperative agricultural credit. Between 1911 and 1915, nineteen cooperative credit unions were formed in New York, New Jersey, Connecticut and Massachusetts, to each of which The Jewish Agricultural Society lent a thousand dollars at two percent interest, to start operations. These credit unions were managed cooperatively by the farmers themselves and were designed to supply emergency credit. They functioned for a number of years, but, beginning in 1918, they were gradually liquidated. The farmers viewed credit unions as free loan societies, not as miniature banks which they really were.

This experience gained from Federation and Credit Unions gave the farmers a good training in organization and a better understanding of the principles underlying cooperative endeavor, and thus led to the sounder farmers' associations and the more stable cooperatives that were formed later.

In concluding this section it should be said that the Jewish farm movement has not depended for growth solely upon the efforts of service agencies. There would have been Jewish farmers were there no agencies, and some farmers would have climbed to heights independently, as indeed they did. But these agencies unquestionably accelerated the pace of progress in both number and quality.
SUCCESSFUL FARMERS

There is no branch of farming in which some Jews have not excelled. The few cases given here are not cited as typical of the average but as interesting examples of fine achievement.

On Long Island, a man who was brought up on the lower east side of New York City, is so outstanding in vegetable growing that his fields are selected by the New York State Experiment Station for researches in various types of truck growing. He is the crop reporter for the United States Department of Agriculture—a post given only to leading farmers.

A former sweater manufacturer in Brooklyn, New York, is now a leading tomato grower in Monmouth County, New Jersey. Even when other farmers find it hard to dispose of their output, buyers compete with one another for his crop.

Near Milwaukee, Wisconsin, a graduate of an agricultural school in Germany operates hothouses wherein are raised products that have won many medals and trophies for their excellence.

A graduate of the National Farm School, who started his farming career on the proverbial shoestring, conducts a nursery which supplies evergreens to the Conservation Department of the State of Connecticut for use in the State’s forestation work.

Within the past few years two brothers have built up in Massachusetts what is probably the most perfectly mechanized poultry plant in the country. The plant has a capacity for a flock of twenty thousand laying hens and large quantities of chicks for sale to other poultry farmers.

In the Benton Harbor, Michigan, district, a young Jewish farmer and his wife, both children of farmers, keep a dairy herd of forty high-grade cows and produce grade A milk. They also raise a variety of truck crops and operate an orchard from which they harvested as many as 12,000 bushels of apples alone in one season. Their mode of fruit culture has called forth the commendation of the State’s fruit experts. A similar combination is successfully carried
on by a man who started over twenty years ago when he was past fifty.

In the fertile Connecticut River Valley, there is a Jewish farmer who started his career almost thirty years ago, soon after his arrival in this country. He and his brother-in-law, who became his partner, had a combined capital of $500, and The Jewish Agricultural Society granted them a loan of $400. This year, this man is raising sixty-five acres of shade tobacco (a high-grade type) and fifty acres of potatoes, requiring the seasonal employment of seventy-five men and an operating cost of $20,000. Probably the largest potato grower in Connecticut is a Jewish farmer, the president of the Connecticut Potato Growers' Marketing Association.

A graduate of the Baron de Hirsch Agricultural School was for a time the hog expert of South Dakota. Later, he became a seedsman and, in a state-wide competition last year, he won seven first, and four second, prizes.

One of the foremost breeders of White Leghorns in the entire country, formerly a shoe manufacturer, now runs a poultry farm in Ulster County, New York, which has become a Mecca for poultrymen seeking information on up-to-the-minute poultry practices. Breeders from Great Britain have paid as high as four dollars a piece for his eggs.

In Greene County, New York, along the banks of the Hudson, a Jew, formerly a laborer for the Knickerbocker Ice Company, started raising mushrooms about fourteen years ago in a run-down ice-house leased from the company. Later he bought the property, added to it and developed it, and today he has a $75,000 plant with private docks, and an annual turnover reaching as high as $60,000. His son and his son-in-law also operate a large mushroom farm in the same neighborhood.

A Jewish family is the largest producer of cattle and of blue-grass seed in Kentucky. The founder was a lecturer on land and livestock improvement at the University of Kentucky.

In the Sacramento River Delta, California, a Jewish farmer raised over a hundred thousand dollars worth of asparagus and broccoli last year. Another California
farmer, a graduate of the Baron de Hirsch Agricultural School, who was foreman of the poultry plant at the New Jersey Agricultural Experiment Station, operates a 150 acre farm which yields, among other crops, 500 tons of peaches and pears and 60,000 pounds of beans.

A Jewish florist produces the largest volume and greatest variety of flowers raised by a single individual in the metropolitan New York area. His output for retail sale is said to be the largest in the country. Incidentally, the biggest independent establishment for the construction and equipment of green-houses is owned by two Jewish brothers of Brooklyn, New York.

Vineland, New Jersey, is regarded as the cradle of modern commercial poultry husbandry. A Jewish family, the head of which has been farming in the United States and Canada for about fifty years, conducts one of the most up-to-date poultry farms in the entire district. Numerous prizes have been awarded the operators at poultry shows and official egg-laying contests. The senior classes of the State's agricultural college are frequently taken to this farm to study the poultry methods practiced there. As part of the farm economy, an appreciable acreage of vegetables is intensively cultivated under overhead irrigation. The poultry enterprise is in charge of the sons, while the vegetable venture is under the active direction of the father, a man past seventy.

A father and a son operate two duck farms on Long Island, the combined annual capacity of which is over a quarter million ducks. A New York commission house vouchsafes the information that they are the largest duck-growers on the Island, which probably means in the whole country. The plant is highly mechanized and ultra-modern in every particular. The father is the usual immigrant type, while the son is a member of an exclusive golf club.

Reference has already been made to a thirty-thousand-acre wheat farm in Kansas. Its owner, now a State Senator, has shipped as high as a million bushels of wheat from his domain in a single year. His services to his community and to the State were recognized some years ago when his fellow townsman declared a special holiday in his honor.
CONTRIBUTION OF JEWS TO AGRICULTURE

The numerical representation of Jews in farming is small, yet Jews have made notable contribution to American agriculture in the realms of science and economics and in related agricultural fields. Jews are found on the staffs of agricultural schools and colleges, experiment stations, in extension service, in state and federal agricultural bureaus, and in scientific work for commercial concerns. Some noteworthy achievements are here briefly recorded.

Jacob Joseph Taubenhaus is the Chief of the Division of Plant Pathology and Physiology at the Texas Agricultural Experiment Station, and the author of several important books on plant diseases.

Selman A. Waksman is microbiologist at the New Jersey State Experiment Station and at the New Jersey Agricultural College Station. Though related more directly to the study of soils, his researches have also been of value to science in general.

Moses N. Levine, associated at various times with the Kansas State Agricultural College, the University of Minnesota, and the United States Department of Agriculture, is one of the leading pathologists in the country. He won special distinction through his researches in the diseases that attack grain.

Myer Edward Jaffa, Emeritus Professor of Nutrition at the University of California, and, at various times, Chief of the Bureau of Foods and Drugs in the California State Department of Health, Director of the State Food and Drug Laboratory, and Special Agent and Food Expert of the United States Department of Agriculture, did much to advance the interest of the fruit growers of California and elsewhere through his studies of the health-giving properties of fruit.

Joseph A. Rosen, the last Superintendent of the Baron de Hirsch School at Woodbine, and now in charge of the vast Jewish agricultural reconstruction work being carried on in Russia, was responsible for the introduction into the United States of Rosen Rye, a variety which grows on soil of moderate fertility.
Charles B. Lipman, Dean of the Graduate Division and Professor of Plant Physiology at the University of California, is one of the foremost soil scientists in this country. Lately, his discovery of the presence of bacterial life in meteorites created somewhat of a sensation in the scientific world.

Jacob G. Lipman, brother of Charles B., is the Dean of Rutgers College of Agriculture, the Director of the New Jersey State Experiment Station, and one of the world’s authorities on soils. He has served as president of the International Society of Soil Science, and was president of the first International Congress of Soil Science held in Washington, in 1927. Last year, he was called by the United States Government to direct a national soil survey. Professor Lipman is the author of standard works on soil science, a member of scientific bodies in various lands, and the recipient of honorary degrees from universities in several countries. Last year he was awarded the Chandler medal by Columbia University,—a rare distinction.

The late H. L. Sabsovich, a graduate of the Zurich Polytechnicum, organized an agricultural department in the University of Colorado, which was probably the first of its kind in the west. He was the first superintendent of the Baron de Hirsch Agricultural School.

Bernhard Ostrolenk, formerly the director of the National Farm School and now instructor in economics in the College of the City of New York, is the author of works on agricultural economics and a writer in that field.

Leonard G. Robinson, a former general manager of The Jewish Agricultural Society, assisted in framing the federal farm loan law enacted in 1916, and organized, and became the first president of, the Federal Land Bank of Springfield, Mass., one of the twelve regional banks of the federal system.

Louis H. Bean was on the research staff of the Bureau of Agricultural Economics in the United States Department of Agriculture from 1923 to 1933, when he became Economist in the Office of the Secretary of Agriculture and Chief of the Agricultural Industrial Relations Section in the Division of Program Planning of the Agricultural Adjustment Administration.
Nathan Koenig, a graduate of the Connecticut State Agricultural College, joined the staff of the Agricultural Adjustment Administration in June 1933. Later, he became the assistant chief of the Administration’s press section and, in November 1934, he was placed in general charge of the Administration’s information activities in the twelve northeastern states.

Mordecai Joseph Ezekiel is the economic advisor to the United States Secretary of Agriculture. He played an important role in shaping the policies of the old Federal Farm Board and of the present Agricultural Adjustment Administration. He represented the United States in the world wheat conference held at Rome last year.

Henry Morgenthau, Jr., the Secretary of the Treasury, who served on the Board of The Jewish Agricultural Society and as its Vice-President, was selected by President Roosevelt to organize and head the Farm Credit Administration. In that capacity he brought into being the largest and most comprehensive farm credit system that has ever been devised in any country.

In founding the International Institute of Agriculture at Rome, Italy, David Lubin rendered a service to agriculture which was world embracing. At a meeting held in October 1934, a tribute to Lubin’s memory was paid by delegates from the sixty-three nations represented in the Institute.

A SOCIOLOGICAL STUDY

Late in 1934, The Jewish Agricultural Society made a study which enables one to view Jewish farm life through the eyes of those who are living it. The study covered three hundred Jewish farmers residing in seventeen states, the majority in the northeast and middlewest. This cross-section may not reflect the status in the whole country with absolute accuracy. Yet it is a fairly representative sample. The facts adduced, with certain deductions therefrom, are presented solely with the view to giving, through the mouths of the farmers themselves, the answer to the question so often asked—“Who is the Jewish farmer?”
Almost sixty percent of the farmers comprised in the study are in the prime of life, under fifty. Only ten percent are over sixty. The largest age group is that between forty and fifty,—thirty-eight percent. Eighty-one percent have been in this country twenty years or more, while only a fraction of one percent have been here less than ten years. Only four percent are natives. The bulk of present-day Jewish farmers are foreign-born who came here early in life,—probably early enough to reap the benefit of some American schooling. That is why less than one percent cannot speak English, and why eighty-eight percent claim ability to read and write it. That also accounts for the fact that eighty-three percent are citizens, and three percent declarants.

American Jewish farmers are recruited from a large diversity of occupations: common labor, skilled trades, white-collar occupations, business and manufacturing, and even the professions. The needle and fur trades make up the largest group,—twenty-eight percent. Farmers and farm laborers constitute seven percent. Fifty-one percent of the farmers studied stated that they had had some farm experience. Seven percent attended farm schools or agricultural colleges here or abroad. The “experience” of the others probably consisted of work as farm laborers or on parental farms. Manifestly, the American Jewish farmer is not indigenous to the soil, but simply the immigrant Jew transplanted from American city to American farm.

The figures as to capital reveal that many Jewish farmers made the plunge into farming on slender means. Over twenty-one percent had a capital of not more than $500. Thirty-seven percent could boast of accumulations reaching up to $1000. Only fifty-seven percent had as much as $2000, while but fourteen percent were in the over $5000 class. The farmers in the smaller financial brackets are those who settled earliest, when farm lands were cheaper. It is evident that the Jewish agrarian population is not made up of urban failures. The immigrant Jew who comes to our shores destitute of means and is able to lay by even a small nest-egg must have achieved some measure of success in his city work.
General farming predominates—thirty-three percent—with poultry ranking next at thirty-two percent. Then comes dairying, eighteen percent, followed by truck, ten percent. Many of the farmers that are engaged in specialized farming also raise other crops, the specialty being a major, not an exclusive, line of production. Close to half the farmers surveyed have some supplemental source of income, chiefly boarding or rooming, or city work on the part of the head, or of some member of the family.

The survey revealed the interesting fact that the majority were not wholly motivated by the urge to better themselves financially, nor, as many believe, by considerations of health. In sixty-one percent, the driving force was the longing to exchange the restraints and inhibitions of the city for the peace and freedom of the country. This desire was expressed in such statements as: "To seek a quiet life," "To live close to nature," "Realization of life's ambition," "Tired of city life and working in shop." Health, either of the head, or of some member, of the family, was a factor in only thirteen percent of the cases. Eighteen percent gave economic reasons. One man vouchedsafer the information that he went for "speculation" and another "as an experiment."

The data on tenure disclosed that thirteen percent of the farmers have been on their farms less than five years, while sixty-nine percent have been on their places over ten years, twenty-two percent over twenty years,—a fine indication of their stability. Ninety percent said that they would rather be on the farm now than in the city, eight percent expressed preference for the city, the rest were uncertain. Probably this singularly large percentage in favor of the farm is attributable not so much to smug satisfaction with prevailing farm conditions as to the realization by farmers that, with city conditions what they are, the farm is the better place for them.

To the question as to what benefit, if any, the farm brought to the farm family, ten percent said that they derived no benefit. One farmer, in disappointment, avowed that the benefits were not what he had expected, that the farm made slaves of his family; another, that it meant lots of hard work; two said that it threw them into debt.
One farmer made the simple assertion that the farm did him no harm, and one that, while it meant hard work and little pay, the farm brought good health. But by far the largest number, over eighty percent, recorded advantages in such terms as: "A more natural, healthful and honest living," "A home," "Contentment," "Independence," "Better outlook on life," "Enough to eat," "Peace of mind," "No worry about a job," "Old age insurance."

Many still picture the farm as drab and dreary and the farmer's life as crude and primitive. Yet the survey shows that seventy-six percent of the farms have sanitary plumbing; eighty-two percent, electricity; fifty-two percent, furnace heat. This is much higher than the average for American farms, owing partly to the fact that Jews had become accustomed to these conveniences in the city, and partly because some farmers cater to summer boarders as an adjunct to their farm operations. Sixty-nine percent have telephones; eighty-two percent, radios; sixty-nine percent own passenger automobiles,—again high figures.

The Jewish farmer is a man of social tendencies. Sixty-two percent of those surveyed belong to organizations; not a few, to several. These include farmers' organizations of various descriptions, synagogues, fraternal societies, lodges, labor unions and cooperative associations. Jewish farmers hold official positions in their respective communities, such as member of the school board, justice of the peace, member of fire or police department, town supervisor, deputy sheriff.

Data pertaining to farm children showed that thirty-seven percent of children over eighteen years of age have remained on the farm. About fifteen percent of those who left follow professional callings: medicine, law, engineering, dentistry, pharmacy, nursing, science, accountancy, pedagogy and social work. Forty percent had received a high school, and twenty-two percent, a college education. Some of the high school students will no doubt later enter the college group. Less than forty percent of the children in the cases studied received some form of religious instruction.

The farmers were almost unanimous in saying that they are getting along well with their non-Jewish neighbors. Over ninety percent described the relationship as good, nine percent as simply fair. "Just fine," "Excellent,"
"Splendid," "Better than with Jewish neighbors," was the tenor of the replies. Only one farmer out of the entire three hundred is not on friendly terms with his Christian neighbors.

The farmers were asked to state what they regarded as necessary for success in farming, and why, in their opinion, some Jewish farmers fail. Capital and experience, the latter in the sense of a rudimentary knowledge of farm practices, were given first place, and the lack of them was assigned as the main cause of failure. But "cooperation of wife and family," "hard work," "perseverance," "brains," "thrift," "love of the land," were also regarded as essentials. A few farmers, evidently laboring under stress, expressed themselves rather poignantly on the requisites for success: "Plenty of money and lots of hard work," "Either to have Rockefeller as a partner or to work forty-eight hours a day," "No idealism."

In view of the aroused interest on the part of various Jewish groups in a back-to-the-land movement and their advocacy of farm colonies, the opportunity was seized to obtain the reaction of the farmers themselves to colonization. The question was: "Do you believe in a form of farming where the land and equipment are owned by a colony and not by the individual farmer, and where the farm work is done under central management on a colony farm?" The arguments in favor were based on the premises that a colony would make possible the utilization of heavy machinery beyond the means of individual farmers, that it would meet the competition of the "big" farm, that it would provide security in case of incapacity, that it would enhance the opportunities for cultural life. On the other side, it was maintained that this form of settlement runs counter to the American spirit of freedom, that it robs the individual of initiative, that it dulls his incentive and destroys his independence, that it is "too difficult for farmers to work in harmony," that "even with competent management such a colony would not be better than its most incompetent individual."

Thirty-eight percent recorded themselves in the affirmative, but most of these hedged their replies with reservations
Fundamentally, all Jewish agricultural activity must revolve around the ability of the families settled on farms to wrest a livelihood from the land. No other consideration should count. The Jew who chooses farming is impelled by precisely the same considerations that move people to select other occupations,—the rewards, material or otherwise, that he expects to derive. He need not be glorified for his daring and deserves no halo for his spirit of enterprise. Neither should he be regarded with pity or condescension. Though his journey has latterly taken him over rough roads, he has, according to his own testimony, found in fair measure the compensations which he hoped to secure.

More Jews are today thinking in terms of the farm, than in any other period in the whole of American history. The disruption resulting from the withering depression has caused the eyes of the displaced worker, the dislocated white-collar man, the hard-pressed small merchant, the crowded-out professional, the groping youth, to turn to the farm. In any plan of Jewish vocational readjustment, farming must play an important part. Because adjustment in farming is costly, the drift to the land is not likely to assume the dimensions that enthusiastic proponents would wish it to attain. Many a promising farm aspirant will not be able to surmount the monetary barrier. If the
present economic uncertainties continue, this problem may present a challenge to American Jewry.

Every people in every age has regarded its farm class as vital not only for bodily sustenance, but also for physical, mental and spiritual virility. American Jewry is far too urban both in habitat and in occupational composition. Too often is the charge heard that the Jew has neither inclination nor aptitude to toil or to till. An agricultural strain contributes strength and balance to Jewish life. A sturdy, upstanding Jewish farm class is a leaven in the cause of good-will and better understanding.
REVIEW OF THE YEAR 5695

BY HARRY SCHNEIDERMANN AND MELVIN M. FAGEN

INTRODUCTION

Whereas, during the two preceding years, the attention of Jewish communities throughout the world was focussed, almost to the exclusion of their own interests, upon their sister-community in Germany, there were signs during the past year that, while Germany continued to be their chief interest, Jewish communities were giving increasing attention to their local concerns. This tendency was a result chiefly of two factors. On the one hand, was the melancholy realization that the Jewish situation in Germany was not a temporary aberration of a civilized people driven to unconscionable excesses by a spirit of desperation, but the deliberate, premeditated policy of a ruling clique ruthlessly to exterminate German Jewry,—a policy springing from a maniacal adherence to a fanatical dogma of race-nationalism. On the other hand, it became increasingly evident during the past year that malignant forces which had been unleashed by Nazidom were threatening the welfare of Jews in a number of countries outside of Germany.

Because of the recognition of these two tragic facts, Jewish communities outside of Germany, while continuing to help their brethren in that country, made more intense efforts to strengthen their community life and to resist the onslaught of the forces of intolerance, malice, and hatred which were emboldened by the Nazi example to become more vocal, more aggressive, and more ruthless than in generations past. In this struggle, the Jews were encouraged, in some countries, by the sympathy and cooperation of

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1 The period covered by this review is from July 1, 1934 to June 30, 1935. It is based on reports in the Jewish and the general press of the United States and a number of foreign countries.

2 The introduction and the section dealing with the United States are by Mr. Schneiderman; the remainder of the article, dealing with other countries, is by Mr. Fagen.
Christian leaders, who realized that the human sacrifice of which the German Jews are the victims is the very negation of Christianity, and who watched with amazement and indignation the shameless efforts of the race-nationalists in Germany to subjugate the church.

Thus, while Jewish communal life resumed a more or less normal course, yet it was apparent that, in many quarters, the feeling was spreading that anti-Jewish forces, unprecedentedly powerful, pernicious, and unscrupulous, were at work, and that on the outcome of the struggle against those enemies depends to a large extent the fate of future generations of Jews.

I

THE UNITED STATES

In the United States there were many signs, during the period under review, that large sections of the American people are alive to the fact that Nazism is a betrayal of principles upon which our institutions rest. The beginning of the period coincides with the time of the "Bloody weekend" in Germany when scores of persons suspected of being opposed to the ruling camarilla were murdered. These events horrified the American public and, for a time, effectively silenced Nazi sympathizers and agitators, who never fully recovered such influence as they had previously had. In liberal circles, the events in Germany were regarded as having presaged the doom of the extreme Nazi wing and the passing of control of the country to the Reichswehr, to be followed by milder policies in various directions, including the anti-Jewish program. Although subsequent events proved this hopeful prognosis false, yet the unfavorable impression made by the blood-purge on American public opinion was virtually permanent.

The Nazi regime was condemned at a convention of the Wisconsin State Federation of Labor, meeting at Racine in July 1934, and by the Connecticut State Federation of Labor, meeting at New Britain in September, which resolved to boycott German-made goods "until the German Government recognizes the right of the people of Germany to
organize into trade unions and ceases its persecution of the Jewish people.” After hearing an impassioned address by Walter Citrine, Secretary of the British Trade Union Congress and an official of the International Federation of Trade Unions, the American Federation of Labor, at its annual convention in San Francisco, in October 1934, enthusiastically reaffirmed its pledge of the preceding year to boycott German goods and services, and decided to establish a Chest for the Liberation of the Workers of Europe. Similar action was taken by state and local units of the Federation. In August, the University of Delaware announced that it had cancelled plans to send a group of its students to visit Germany for study. In September, a nation-wide congress against war and fascism took place in Chicago, attended by 3,500 delegates from anti-fascist organizations all over the country. In October, the Overseers of Harvard University rejected a scholarship for study in Germany offered by an alumnus, Ernst F. S. Hanfstaengl, confidential aide of Hitler. In explanation of this action, Dr. James Bryant Conant, President of the University, declared: “We are unwilling to accept a gift from one who has been so closely associated with the leadership of a political party which has inflicted damage on the universities of Germany through measures which have struck at principles we believe to be fundamental to universities throughout the world.”

When, in August, rumors were current that the United States Government was contemplating a loan to Germany, the Chicago Committee for the Defense of Human Rights Against Nazism secured 10,000 signatures to a petition protesting against such a loan, on the ground that the United States “cannot afford in any way to seem to approve of a government that persecutes and kills scholars, Pacifists, Socialists, Catholics, Protestants, Jews, women and labor almost indiscriminately.” Similar steps were taken by the Labor Committee for Jewish Affairs, and by the American Jewish Congress and affiliated bodies.

In April 1935, a mass-meeting held at the Hippodrome in New York, under the auspices of the Non-Sectarian Anti-Nazi League, adopted a resolution urging the League of Nations to impose economic sanctions against Germany because of her violations of the Covenant of the League.
In the meantime, Senator W. Warren Barbour of New Jersey had introduced in the United States Senate, on January 21, 1935, a bill providing that the Secretary of State be "directed not to enter into any reciprocal agreements with any nation engaging in religious or racial persecution." A similar bill was introduced in the House of Representatives, on January 3, 1935 by the Hon. Emanuel Celler.

The organized boycott movement led by the Non-Sectarian Anti-Nazi League was continued during the year under review. Characteristic activities of the League included prevailing upon two large banks in New York City to sever connections with a Nazi-controlled bank in Danzig; securing 10,000 signatures to a petition presented to nine leading colleges urging them to refrain from purchasing books and supplies made in Germany; agitating against participation by firms in the fur industry in the annual fur auction sales in Leipzig, Germany; and persuading department stores to join those already boycotting German goods. This League also promoted an international conference in London in November, which resulted in the establishment of the World Non-Sectarian Anti-Nazi Council to Champion Human Rights.

The boycott movement was also supported by the American Jewish Congress which was active in bringing about the prosecution of firms which violated a New York State law forbidding the destruction, removal or concealment of the mark of origin of foreign goods, and by the Anti-Nazi Minute Men of America. Squads of members of the latter organization picketed the premises of businesses handling German-made goods.

The Non-Sectarian Anti-Nazi League and the American Jewish Congress were active also in efforts to oppose the participation of American athletes in the Olympic Games, which are scheduled to take place in Berlin in 1936. In June 1934, the American Olympics Committee had decided to postpone official acceptance of the German invitation to participate, and at its request, Avery Brundage, its president, went to Germany in August to investigate on the spot whether Jewish athletes were being discriminated against by the Reich. In September, Mr. Brundage returned
and, on the strength of his favorable report, the American Olympics Committee decided that American athletes participate in the Berlin Games.

Following the decision of the American Olympics Committee, the American Jewish Congress asked the Board of Governors of the Amateur Athletic Union to review the situation on the ground that the assurances given by the Nazi authorities to the American Olympics Committee were not in accordance with the facts. At the convention of the Amateur Athletic Union in December the matter did not come up for discussion. This unexpected outcome was subsequently explained by Charles L. Ornstein, a member of the American Olympics Committee and of the executive committee of the American Athletic Union who stated that, had the question been raised, the convention would have undoubtedly supported its president, Mr. Brundage, who favored acceptance of the German invitation, with the result that it would not be possible to raise the question again, and the formal acceptance by the American Olympics Committee of the German invitation would have been binding on the A.A.U. With these considerations in mind, the fourteen Jewish delegates had agreed among themselves not to bring the matter up at the convention, thus leaving in force the resolution adopted by the A.A.U. at Pittsburgh in 1933, which called upon the American Olympic Association to give notice to the appropriate international and German authorities that American athletic organizations will not participate in the games in Berlin "until and unless the position of the German Olympic Committee, of the Organizing Committee of Berlin, and the German Government is so changed in fact as well as in theory as to both permit and encourage German athletes of Jewish faith or heritage to train, prepare for, and participate in, the Olympic Games of 1936." Mr. Ornstein pointed out that the question remains open and can be again brought up at the convention of the A.A.U., to be held in New York City in 1935.

Along with all liberal elements, American Jews watched with interest events in the Saar and awaited with anxiety the outcome of the plebiscite on January 13, 1935 which was to decide whether that territory remain under the con-
trol of the League of Nations, be ceded to France, or be returned to Germany. Opinion in Jewish circles was divided on the value of the Franco-German declaration early in December 1934 indicating that Germany had agreed, in the event the plebiscite was in her favor, to guarantee the equality of all inhabitants of the Saar for one year.

A considerable stir was created by the discussion of the status of those American citizens who returned to the Saar to vote in the plebiscite. In a letter to the Hon. Cordell Hull, Secretary of State, Mr. Maurice B. Gladstone, an attorney of New York City, requested the State Department to warn such citizens that they were jeopardizing their status as American citizens under the Presumption of Expatriation Act (Section 17, Title 8, U. S. Code). In some quarters, the demand was expressed that such persons be deprived of their citizenship, and a bill providing for such action was introduced in the House of Representatives by the Hon. Samuel Dickstein of New York. This suggestion did not, however, elicit the support of any responsible Jewish organizations.

The raising of funds for the relief of Jews in, and refugees from, Germany continued to enlist much interest. It will be recalled that, in March 1934, the Joint Distribution Committee and the American Palestine Campaign announced that they would conduct a joint effort to raise $3,250,000 for the work of both organizations. A nation-wide campaign, with ramifications in no less than 247 cities of the United States, followed. In May 1934, an American Christian Committee for German Refugees had been set up to cooperate in the campaign, enlisting the active efforts of a number of eminent Christians, lay and clerical.

At the end of 1934, the Joint Distribution Committee reported that it had allotted during that year a total of $1,290,000. Of this amount, $453,000 was contributed for the program of the Zentral Ausschuss für Hilfe und Aufbau (Central Committee for Relief and Reconstruction) in Germany; $516,000 for aid to refugees committees, emigration organizations, etc., in various countries; and $321,000 for relief, constructive work, and emergency aid in Eastern European countries and Austria. The same report stated
that, in all activities dealing with Jews in Germany and the
refugees, the Joint Distribution Committee had taken the
most prominent part and had contributed, in all, the largest
aggregate sums for programs of settlement, emigration,
retraining for new occupations, and relief, whether in
Germany itself, in France, Holland, Czechoslovakia, or
other countries. A total well in excess of $1,400,000 had
been made available by the Joint Distribution Committee
for this work during 1933 and 1934. It was pointed out
further by Mr. Joseph C. Hyman, Secretary of the Joint
Distribution Committee, that, despite the pressure being
exerted to enforce the departure of Jews from Germany,
it seems practically impossible for any but a relatively
small number to leave Germany in the next few years, and
that, consequently, the need for helping the Jews in Ger-
many will become greater and greater, parallel with increas-
ing difficulties of emigration and mounting persecution in
Germany. In June 1935, the co-chairmen of the United
Jewish Appeal announced that $1,000,000 of the $3,250,000
being sought, had been raised. A considerable part of the
funds being raised were being used to assist Jews from
Germany to settle in Palestine.

From the point of view of affording relief to stricken
Jewish communities abroad, Germany was not the only
concern of the Jews of America. Through the Joint Dis-
tribution Committee and other agencies, they continued to
help their brethren in other lands, especially Poland. The
wretched economic condition of the Jews of that country
profoundly agitated the American Jewish community dur-
ing the past year, especially when, in December 1934, it
was reported in the press that a Jewish deputy in the Polish
Sejm had declared that sixty percent of the Jews in almost
all cities in the land were compelled to appeal for charity
in order to exist. While on a visit to the United States in
June 1935, Dr. Bernhard Kahn, European director of the
Joint Distribution Committee, confirmed this statement,
adding that the economic status of the remaining third
"is exceedingly precarious, due to rapidly increasing
unemployment, excessive taxation and economic discrimina-
tion." Soup kitchens are again making their appearance.
One-third of the 160,000 children who attend Jewish schools
come to school hungry. As a result, the Joint Distribution Committee, which had suspended general relief activities in Poland several years ago, deciding to devote its funds to reconstructive work, found it imperative during the past year, to undertake feeding of children and other direct aid. On June 17, 1935, the annual convention of the Federation of Polish Jews authorized its executive committee "should it find it necessary to do so," to start an independent campaign for funds for the relief of the Jews of Poland.

That the impoverishment of Polish Jewry is partly traceable to governmental policies was the general opinion of observers. This view was the basis of a resolution adopted by an extraordinary conference in January 1935, in New York City, under the auspices of the Federation of Polish Jews. The resolution embodied an appeal to the Polish government to employ Jews in public works and to abolish discriminatory taxation.

Previously, in September 1934, when, at the sessions of the Assembly of the League of Nations, Poland's representative, Foreign Minister Joseph Beck, announced that "pending the bringing into force of a general and uniform system for the protection of minorities," his government will "refuse . . . all cooperation with international organizations in the matter of the supervision of the application by Poland of a system of minority protection," concern for the effect of this declaration on the Jews of Poland was expressed in some Jewish quarters. It was pointed out, however, that Mr. Beck had given assurances that the announced policy presaged no infringement on the rights of Jews. In a statement to the press, on September 19, Mr. Morris D. Waldman, Secretary of the American Jewish Committee, pointed out that, since minority provisions of the treaty with Poland cover many groups in that country, such as Germans, Ukrainians, and Lithuanians, as well as Jews, the problems presented by Poland's action are not solely, or even chiefly, of Jewish concern, but touch upon international relations involving many countries. In conclusion, Mr. Waldman warned against the creation of the impression that Poland's action is in any way an attack on the Jewish minority in Poland.

The death, on May 12, 1935, of Marshal Joseph Pilsudski,
The head of the Polish government since the establishment of the Republic, was regarded in American Jewish circles as an added misfortune for Polish Jewry, the belief being general that the Marshal had exercised a quiet but powerful restraining influence on anti-Jewish elements in Poland. Messages of sympathy were dispatched to the Ambassador of Poland at Washington by the American Jewish Committee and the Federation of Polish Jews of America.

Considerable dismay was created in American Jewish circles by disquieting reports from Austria, which indicated that insofar as the Jews of the country were concerned the government was following the example of Nazi Germany. This situation engaged the attention of both the American Jewish Congress and the American Jewish Committee. Early in December 1934, the former organization submitted a petition to the Austrian Minister at Washington enumerating discriminatory measures and charging that, by countenancing them, the Austrian Government was tacitly nullifying those provisions of the Treaty of St. Germain between Austria and the Allies in which the equality of rights of minorities with the majority population was pledged.

At the annual meeting of the American Jewish Committee, on January 6, 1935, the Executive Committee reported that since the accession of Dr. Kurt Schuschnigg to the chancellorship of Austria, it had been “forced to take notice of the apparently growing discrimination against Jewish professional men and business people which is expressed in practice if not by legislation.” The report went on to say: “In spite of the disturbing reports of various discriminations against Jews, we have very recently received somewhat reassuring advices from a highly authoritative and influential source which lead us to hope that in spite of the Nazi pressure on the public authorities in that country, the position of the Jews will not be adversely affected.”

Roumania also drew the attention of American Jewry during the past year. In August 1934, it was reported that the Jewish population of Roumania was in fear that a national labor law, enacted by Parliament in April, would be used to expel Jews, especially such as have not been able to acquire Roumanian citizenship, from employment
in certain industries. In reply to a letter of inquiry sent to the Roumanian legation in Washington by the United Roumanian Jews of America, the Chargé d’Affaires of the Legation gave assurances that the law in question was not intended to be prejudicial to Roumanian Jews.

But not only political conditions in Roumania were watched with concern by American Jewry. In that country, and in Latvia, Lithuania and Austria, as in Poland, the material sufferings of the Jewish population engaged the attention of the American community, again through the agency of the Joint Distribution Committee. In the report of Mr. Hyman, Secretary of that organization, covering its activities during 1934, he stated that the American Joint Reconstruction Foundation (supported jointly by the Joint Distribution Committee and the Jewish Colonization Association) had, during 1934, granted new constructive credits to Jews in these countries amounting in all to $300,000. At the same time, the improved condition of the Jews of Russia, largely as a result of the work of the American Joint Agricultural Foundation (Agrojoint), had relieved the Joint Distribution Committee of any large expenditures in that country.

In connection with Russia, it is interesting to note that, in the report submitted by the Executive Committee of the American Jewish Committee at its twenty-eighth annual meeting on January 6, 1935, attention was called to the fact that there were still in force in that country restrictions on the free exercise of religion which made “the prospects of the very survival of religion extremely dark.” The Committee expressed the hope, however, that “in the course of the diplomatic relations with the Soviet government which have been ushered in by the recognition of that government by the United States, our government may find an appropriate occasion to impress upon the Soviet government that the American people, of all creeds, would cordially welcome a more humane attitude toward religious functionaries and a more liberal policy toward religious education.”

A conference of Jews from various countries at Geneva, in August 1934, also aroused considerable discussion in American Jewish circles. This conference was reported
in the American press under somewhat sensational headlines which referred to a world Jewish parliament and supergovernment. These reports evoked a statement from the American Jewish Committee to the effect that that body, as well as other important organizations, was not participating in the Geneva Conference which could not therefore "truthfully be described as representative of the opinion of Jews of the world or as expressing the viewpoint of Jewish citizens of the United States." In a statement to the Jewish Daily Bulletin, Mr. Alfred M. Cohen, president of the B'nai B'rith, dissociated that organization also from the Geneva Conference.

This conference, which reaffirmed its decision of 1932 and 1933 to establish a world Jewish congress, reopened the discussion of that question which had taken place in previous years. (See Vol. 34, pp. 29–31, and Vol. 36, pp. 240–241). In October 1934, the American Jewish Congress affirmed the decision of the Geneva Conference of 1934 to establish a world Jewish congress to be convened in 1935, and also decided to launch a campaign for the organization of national democratic elections throughout the United States in April 1935, for an enlarged American Jewish Congress and delegates to the proposed world Jewish Congress. The discussion of this matter in Jewish circles again made manifest a sharp division of opinion. Several influential persons connected with the American Jewish Congress opposed the world project. At the semi-annual conference of the Seaboard Zionist Region, held in October 1934, in Baltimore, Mr. Louis Lipsky, one of the vice-presidents of the American Jewish Congress, stated that a world Jewish congress is not essential for the protection of Jews in various countries, that the functions proposed for the world congress could be performed as well by a central executive committee with headquarters at Geneva, and that the controversy on this question, if allowed to continue, will destroy what has been thus far achieved in the way of cooperation in the upbuilding of Palestine and in measures on behalf of victims of Nazi persecution.

The National Council of Jewish Women, the B'nai B'rith, and the Labor Committee for Jewish Affairs (organized in February 1934), which, together with other national
organizations, had been invited by the American Jewish Congress, to participate in formulating the arrangements for the democratic elections, declined to do so, while the American Jewish Committee which was invited by the Jewish Congress to a conference "to explore the possibilities of arriving at understanding... on the problems outlined," declined to join in any conference in which the proposal for a world Jewish congress was to be the subject for consideration, while agreeing to discuss other ways of securing closer cooperation between organizations. At the twenty-eighth annual meeting of the Committee, on January 6, 1935, the American Jewish Committee made public "a statement of some of the many considerations which have all along shaped the attitude of the Committee toward the establishment of a general Jewish organization in the United States based on a plebiscite, or of a world Jewish congress or any other form of international Jewish organization." The position taken by the Executive Committee was unanimously approved by the Annual Meeting, which was addressed by Mr. Neville Laski, President of the Board of Jewish Deputies of Great Britain, who took a strong position against the proposed world congress. (For the complete text of the Committee's statement, and of Mr. Laski's address, the reader is referred to the Annual Report of the Committee published in the present volume).

Subsequently, the American Jewish Congress announced that it had decided to postpone the elections scheduled for April 28, 1935, and that the advisability of these elections and of establishing a world congress would be discussed at a convention to be held in Philadelphia in March 1935. The convention reaffirmed approval of the world body without setting a date for its establishment, and approved the holding of democratic elections in 1937 for an enlarged American Jewish Congress, with the proviso that one-third of the delegates shall be chosen by national Jewish organizations.

Palestine vied with Germany for the chief place in the interest of American Jewry, largely because of the realization that, under present conditions at least, the Holy Land providentially offers practically the only haven for Jewish fugitives from Germany.
At the beginning of the period under review, in July 1934, the Zionist Organization of America held its thirty-seventh annual convention in Atlantic City, N. J. The Organization adopted resolutions calling upon its members to participate more actively in general communal affairs, favoring a seat for Palestine in the League of Nations, recognizing among Soviet officials a growing sympathy toward efforts to procure freedom for Zionists in Russia, and calling upon the British Government to modify its restrictive immigration policy in Palestine so as to render it a haven for a greater number of European Jews, and to open Transjordania for agricultural settlement and industrial development by Jews.

In September 1934, the Administrative Council of the Zionist Organization of America adopted a resolution opposing the proposed legislative council in Palestine. Opposition to the proposed council and demand for a more liberal immigration policy were voiced by a Zionist rally in Chicago in October 1934. In the same month, the twentieth annual convention of Hadassah, the Women's Zionist Organization, at Washington, was marked by the broadcasting, on an international radio hook-up, of the ceremonies attending the laying of the cornerstone of the Rothschild-Hadassah Hebrew University Hospital and Medical Center, the first institution of its kind in Palestine. The organization also adopted resolutions opposing the establishment of a legislative council, and demanding an increase in the number of certificates for labor immigration "commensurate with the recognized present economic condition of the country."

A notable event was the meeting in New York City, early in January 1935, of the Administrative Committee of the Jewish Agency,—the first time this body met on American soil. The Committee adopted resolutions calling upon the Jews of the world "to intensify their efforts for speeding the upbuilding of the Jewish National Home," and approving the stand taken by the Agency Executive with regard to the proposed legislative council for Palestine and in relation to restricted immigration. The view was expressed that "a legislative council at this time would prove menacing to the interests of the Jewish National
Home as well as the larger interests of Palestine." The number of immigration certificates so far granted by the Palestine government was declared to have "failed to enable the country to catch up with the shortage of Jewish labor which remains one of the most serious problems."

What is likely to prove a very significant event in the history of American effort for Palestine upbuilding was the national conference on Palestine held in Washington on January 20 and 21, 1935. This conference, which was an effort to assemble all forces, Zionist and non-Zionist, desirous of aiding in Palestine reconstruction, was called under the auspices of a number of national organizations. Probably the most important decision of the conference was to set up an expert commission to survey economic conditions in Palestine and prepare a program for coordinating the work of the various agencies active in the economic field.

Other important meetings of organizations interested in Palestine reconstruction were the tenth anniversary convention (November 30, 1934) of the National Labor Committee for Jewish Workers and Pioneers of Palestine, at which announcement was made that the organization had sent over $1,000,000 to the Palestine Labor Federation (Histadruth Haovdim) for the promotion of welfare work and for the purchase of tools and materials for workers in Palestine; the fifth annual convention (December 23, 1934) of the Federation of Palestinian Jews which voiced a demand for the rehabilitation of the Palestine cities, Hebron, Safed, and Tiberias, which were sacked during the 1929 riots; a dinner on April 2, 1935, under the auspices of the American Friends of the Hebrew University, in celebration of the tenth anniversary of that institution; and the annual party council of the Jewish State Party of America (June 2, 1935) which demanded immediate colonization on crown lands in Palestine, the floating of a public loan to promote the colonization of 100,000 Jewish families on both sides of the Jordan, and the encouragement of the industrialization of Palestine by appropriate tariffs and international treaties.

Echoes of controversies which were pending in Palestine or in the world Zionist movement were heard in the United
States. Many in the American community followed with interest the development of the revolt of the Zionist Revisionists against the World Zionist Organization which culminated in the secession of the Revisionists from the parent body. The Zionist Revisionist Organization of America, consisting of adherents of the Revisionist policies, held their second annual conference in New York City, April 1935. The Organization adopted resolutions “to stand unflinchingly by its world leadership,” condemning the ratification by the Zionist Actions Committee of the transfer agreement with Nazi Germany, demanding the employment of Jewish labor only in Jewish enterprises in Palestine, the legalization of Jewish self-defense, the addition of Jewish contingents in the British garrison, abolition of discrimination between classes or Zionist parties as to rights of immigration, and the application of the Mandate to Transjordania as an integral part of Palestine.

The achievements for the benefit of labor of the Histadruth Haovdim (Labor Federation) in Palestine found many admirers in the United States who favored giving greater influence to representatives of labor in the councils of the World Zionist Organization and in its executive agencies. In January 1935, Rabbi Edward I. Israel of Baltimore circulated among the members of the Central Conference of American Rabbis a plea for their endorsement of the Histadruth. This evoked a counter-plea by a group of rabbis, headed by Louis I. Newman of New York City, deploring the encouragement of a cleavage on class lines in Palestine, and urging the upbuilding of the country by the cooperative effort of all classes in its economic life. In March, there came into existence the B Group of General Zionists, which all Zionists were invited to join who favored “the formation of a bloc at the forthcoming world Zionist Congress which will bring to an end the present intolerable dictatorship of the movement by one party.” The declaration of this B Group, after charging the Histadruth with utilizing its control of the World Zionist Organization and the Jewish Agency for the promotion of partisan objectives, and with fomenting a class struggle in Palestine, outlined a program which called for the upbuilding of Palestine for the welfare of all, favored middle-class settlement as basic
for successful economy, condemned speculation in land, declared social justice cannot be achieved by labor union tactics alone, and denounced class-hatred teaching.

The strength of the pro-labor sentiment in the United States was indicated in the elections which took place on June 23, in all parts of the United States for delegates to the nineteenth international Zionist Congress to convene in Lucerne, Switzerland, beginning August 20, 1935. Incidentally, the voting is an index to the numerical strength of the Zionist movement in the United States. A total of 132,000 persons had bought the shekel certificates entitling them to vote. Of this number, 55,456 cast ballots as follows: 19,005 for the general Zionist ticket; 25,149 for the Labor Zionist ticket; 10,698 for the Mizrahi ticket; and 604 for two minor parties.

The foregoing recital is by no means a complete chronicle of the overseas interests of the American Jewish community; it deals only with the major problems in whose solution the community shared with the Jews of other lands, including also those countries in which the situation of the Jews demanded the aid of their brethren abroad. But the Jews of America had also to deal with emergent problems of their own. Not the least of these were those created by the incidence of anti-Jewish movements in the United States. Aside from those manifestations of anti-Jewish prejudice with which we have become familiar because of their perennial occurrence, there took place during the past year, as in the one which preceded it, events which indicated the existence of more or less organized and systematically-conducted movements to intensify and spread anti-Jewish sentiment. Though somewhat interrelated, these movements may be considered under two heads, namely, first, those which were direct repercussions of events in Germany, and, second, those which, while they acquired impetus and inspiration from the Nazi anti-Jewish policy, were attempts to apply the same scapegoat technique to divert public attention from the real causes of unrest in the United States.

The former movements were virtually confined to a small section of the American population of German origin. It should be noted that the leadership of Nazi Jew-baiting
in this country was recruited from hitherto obscure elements of this population, and that no German-Americans of any standing were prominently identified with these pernicious efforts to transplant the noxious weed of Nazi racialism on American soil. Furthermore, while not a few of the German-language newspapers stoutly defended the existing regime in Germany, and condemned the anti-Nazi boycott, very few, if any, countenanced attempts on the part of Germans in America to establish here the counterpart of so-called National Socialism, especially its racial dogma.

During the period being reviewed, what we may call the Nazi movement in America all but expired. Its rapid decline was due to a number of factors, chiefly the following: 1) The "bad press" which Nazi Germany enjoyed in the United States, owing to the unpopularity of the tenets of Nazism, and to such excesses as the "blood-purge" of June 30, 1934, the assassination of Chancellor Engelbert Dollfus of Austria, the efforts to muzzle the Protestant churches and to suppress the freedom of expression of the Catholics, and, as this review is being written, the disgraceful anti-Jewish riots in Berlin of mid-July 1935; 2) the revelations produced by the special Congressional Committee to investigate un-American activities, under the leadership of Representative John W. McCormack of Massachusetts, an investigation which laid bare before the American people activities which outraged the traditions of fair-play and honest sportsmanship which have always been basic in this country; 3) the open opposition of representatives of the decent and respectable German-American elements, in various parts of the country, such as the Franz Sigel League in New York City, the German-American League of Essex County, New Jersey, the Newark and Irvington Posts of German and Austrian War Veterans, the Friends of Truth of Cincinnati, the United German Societies of Detroit, and many others, which, in one way or another, dissociated themselves from the Nazi movement; 4) the outrageous actions of the Nazis, including acts of vandalism against shops of Jews and against synagogues, and their ludicrous efforts to inject the German issue into local politics in various parts of the country during the elections of November 1934; and, finally, dissension within
their own ranks which exposed the sordid struggle for power and for control of funds, which showed that the movement was to a great extent nothing but a "racket."

But, as the American Jewish Committee pointed out in its Annual Report, last January, the danger from Nazi agitation is by no means past. "The public tactics, often bungling and crude, of the Nazi organization," declared the Committee, "are accompanied by more subtle methods, which, because of their private nature, are often impossible to counteract." The Committee's report goes on to say:

"Within recent months, Nazi propagandists, including diplomatic and consular representatives of Germany, have succeeded in arranging to address private meetings of influential clubmen and clubwomen, members of college and university faculties, and the like. These meetings are not advertised, and invitations to them are issued to carefully selected persons whose receptivity to Nazi doctrines can be more or less relied upon. Often, no time is permitted for discussion of the speaker's remarks. From what the Committee has been able to learn, these speakers address themselves chiefly to efforts to justify the anti-Jewish policies of Nazi Germany, by making statements which are false and misleading regarding the number and activities of the Jews of Germany, and casting unjustified aspersions upon their good name. It is obvious that among the members of audiences thus addressed, many do not know the truth. Lacking an opportunity to hear the other side, these persons become centers for the dissemination of misinformation in their business and social circles."

But the effects of even such surreptitious agitation are substantially vitiated by such events in Germany as those which were taking place in mid-July 1935, when this review was being written.

These events will, in all likelihood, serve also to discredit other attempts to stir up, in the United States, racial and religious antagonisms. Efforts along these lines did not make great progress during the past year. William Dudley Pelley, the pseudo-spiritualist, who had, since Hitler came into the saddle in Germany, published, in his Liberati on
issued in Asheville, N. C., virulent anti-Jewish diatribes, was convicted of fraudulent transactions in the sale of stock in his various enterprises, and given a suspended sentence; his attempts to revive his publication failed. Louis T. McFadden who, while a member of the House of Representatives, occasionally spread upon the *Congressional Record* quotations from such Jew-baiting classics as the "Protocols of the Elders of Zion" and the "International Jew" articles in the happily defunct *Dearborn Independent*, was defeated when he stood for re-election, in November 1934. His attempt, thereafter, to organize an Independent Republican National Christian Committee to have himself nominated in 1936 for President of the United States on a platform including the slogan "Christianity Instead of Judaism," were too ludicrous to be taken seriously, and died a-borning.

The sporadic attempts to inject a Jewish issue into politics in connection with the November 1934 elections, and with a by-election for Mayor in Chicago in March and April 1935, fell completely flat. The same fate met efforts to revive the Ku Klux Klan, although here and there scattered contingents of that organization burned "fiery crosses" and held "Klonvocations." At one of these meetings, held in Atlanta, Ga., in August 1934, announcement was made that a nation-wide reorganization of the Klan was afoot, for the purpose of combating un-Americanism and communism, and an invitation was extended to American Jews and Catholics to participate. A similar invitation was extended by a state convention of the Klan held in Seattle in September 1934. On the other hand, at a reorganization meeting of the Klan in Portchester, N. Y., in the same month, Hitler was lauded, the Roosevelt administration was condemned, and Jews, Negroes, and Catholics were vilified.

As a matter of fact, much of the so-called native American agitation against Jews was political in motivation, being prompted by a desire to attack the Washington administration, not directly, but by efforts to spread the baseless idea that the policies on which the Government has embarked to meet emergency conditions are inspired by a non-existent cabal of Jewish conspirators who, it is alleged, aim to over-
turn the existing economic system. This school of agitators make a great deal of fuss about the number of Jews connected with the administration, and, in order to make this number more terrifying to those who have anti-Jewish prejudices, they add to the very few Jews who occupy positions of prominence a list of others who are subordinates, including many who have been in service during previous administrations and whose work is along the lines of statistical or scientific research, without any direct connection with government policies. Finally, to make their argument impregnable, these propagandists pretend that many of the non-Jewish officials are proteges, or mere puppets, of Jews.

To what extent this species of propaganda has impressed those who are exposed to it, there is no means of calculating. It is known, however, that it had the effect of terrifying not a few Jews who expressed the wish that all Jews in public office would resign from their posts. This position was deplored and condemned by many voices in the community. In its Annual Report, the American Jewish Committee referred to those who hold this view in the following terms: “Those who hold this view evidently do not realize that such a procedure would be an admission of the false charges, or an approval of the institution of a racial or religious percentage system in connection with appointment to public office, in the place of the traditional sound American principle of conferring office upon those best able to do the work, regardless of their creed or ancestry.”

The communist movement was simply explained by another school of Jew-baiters as part of a secret (!) program of “international Jewry” to overthrow “Christian civilization,” whose great indebtedness to the contributions of Jews has, incidentally, been so frequently acknowledged by Christian scholars. This preachment comes largely from some so-called fundamentalist Christians who issue tracts bearing such sensational titles as “The Jewish Assault on Christianity,” “Communism and the Roosevelt Brain Trust,” “The Hidden Hand: The Protocols of the Coming Superman,” and “World Trends Toward Anti-Christ,” all of them being attempts to prove that the Jew is at the bottom of all present-day movements, supported
by quotations from the Bible! The same propaganda is
promoted also in the name of patriotism by groups which
seek to propagate the notion that the policies of the Federal
Administration are turning away from traditional Amer-
icanism, and that the responsibility for this is traceable to
so-called "alien" influences, which are said to be inspired
chiefly by Jews. These misguided patriots lean heavily on
the spurious Protocols of the Elders of Zion.

There is no doubt that the fact that there are Jews who
are communists is perhaps the most widely exploited anti-
Jewish propaganda material. As a consequence, there arose
during the past year in Jewish circles a demand for an
expression dissociating Jews from communism, and non-
Jewish friends, such as ex-Ambassador James W. Gerard,
felt impelled to urge Jewish leaders to "use their influence
to stay the flow of Communism." As a consequence, the
Jewish press and Jewish public speakers, as well as organiza-
tions, were at pains, during the past year, to marshal facts
and figures to disprove the allegation. Thus, the American
Jewish Committee, in the report submitted at its annual
meeting on January 6, 1935, dwelt at length on the subject,
pointing out that complete and unequivocal loyalty to
the country of one's citizenship has been a basic principle
of Jewish life for the past 2,000 years, and that, while under
the American form of government "every individual has
the right to join a legally existing political party, Jewish
teaching condemns all doctrines violating the Talmud
maxim that the law of the land is the law of the Jews."
The Committee's discussion ended as follows: "The vast
majority of Jewish citizens of the United States who adhere
to their religious traditions continue, therefore, to uphold
the democratic American methods for achieving economic,
social, and cultural progress."

An incident which was very probably an indication of
anti-Jewish antagonism resulting from generalizing the
connection of individual Jews with radical movements
was a small riot, in May 1935, on the campus of the Univer-
sity of Wisconsin, when speakers representing the League
for Industrial Democracy and several students, almost
all of them Jews, were maltreated. Rabbi Max Kadushin,
director of the Hillel Foundation at the University, expressed
the view that this incident was evidence of an undercurrent of anti-Jewish feeling. That it was similarly regarded by University officials was made clear at a meeting at the institution, for the purpose of denouncing hooliganism, when the dean of the College said: “I understand that the ugly head of race prejudice lifted itself on the campus. The principle on which these riotous proceedings were based will wreck the University unless we wreck the people who support that principle.”

It is a somewhat amusing paradox that, while Jews felt themselves called upon to disavow communism because of attacks from one quarter, they also heard voices charging them with being the arch-capitalists and largely responsible for the evils which are ascribed to the activities of so-called international bankers. In an address, broadcast on a nation-wide radio hook-up, in March 1935, Father Charles E. Coughlin of Detroit, referred to the losses which had been sustained by investors in foreign loans floated by various banking houses. The fact that he referred by name to five banks with four of which Jews are known to be connected, aroused a great deal of discussion in Jewish circles, and the opinion was expressed that this part of Father Coughlin’s speech was designed to stimulate anti-Jewish antagonism. Articles appeared in the Jewish press proving statistically that so-called Jewish banking houses were responsible for only a very small proportion of the total of foreign loans floated during recent years. In a subsequent radio address, Father Coughlin denied the charge of Jew-baiting, but in a form which did not entirely satisfy the Jewish public. A great deal of interest was aroused, therefore, when announcement was made that one of the speakers at the first meeting of the American Union for Social Justice, the organization of Father Coughlin’s followers, to be held in Detroit on April 24, 1935, was to be Rabbi Ferdinand I. Isserman of St. Louis. This event, and statements made subsequently by Rabbi Isserman, have allayed much of the fear among Jews that Father Coughlin may, if he regard it as expedient, use his vast influence to give impetus to the anti-Jewish movements existing in the country.

The wide prevalence of anti-Jewish propaganda evoked suggestions from many quarters for the enactment of
legislation to prohibit the publication of matter which was calculated to arouse racial intolerance or religious bigotry. Bills having such legislation in view were introduced in the Legislature of the State of New York, and such a bill was adopted by the Legislature of the State of New Jersey. This bill, introduced by Assemblyman John J. Rafferty, provides jail sentence and a fine for the dissemination of propaganda tending to incite hatred toward members of any race or creed. This legislation, however, was very unpopular, and was protested against by the press of the state.

Turning now to the perennial manifestations of anti-Jewish feeling, it is interesting to note that the question of the limitation of the enrolment of Jews in medical schools came up for discussion again during the past year. The occasion was the dispatch of a letter, in November, 1934, by Dr. James L. McConaughy, President of Wesleyan University, Middletown, Connecticut, to the twelve Jewish students who were taking a pre-medical course in the university. The letter, which was written by Dr. McConaughy and Dr. Edward Christian Schneider, Professor of Biology, declared that, because of the limited number of places available in the freshman classes of medical schools, and because 17% of freshman students are Jews whereas Jews constitute 50% of the applicants for admission, "it is difficult for Wesleyan to place her graduates of the Jewish race in medical schools." The writers of the letter explained that they felt it their duty to inform the Jewish students of the circumstances, as they (the writers) had been disturbed by the difficulties that some of the students of Wesleyan had encountered in the matter of securing admission to medical schools.

This occurrence revived the discussion of the subject which was rife several years ago. (See Vol. 33, pp. 54-55.) At a public meeting which took place in New York City in December, Mr. Max D. Steuer of New York City, a prominent attorney, amazed many of his hearers by expressing himself as being in favor of the introduction of a quota system on a nationality basis, not only in medical schools, but also in all other institutions of higher learning. At the same meeting, Dr. Samuel J. Kopetzky favored the limita-
tion of the enrolment of Jews in medical schools on the ground that the restriction of the number of Jewish physicians in the country is an economic necessity. In a series of articles published the same month, in the *Jewish Daily Bulletin*, Dr. A. J. Rongy, while agreeing that a reduction in the number of Jewish physicians in the United States is an economic necessity, also advised against the acceptance of a percentage norm for Jews in medical schools, pointing out at the same time that reductions in force result in a selection of a higher grade of Jewish students and that, while discrimination often works out in practice to the disadvantage of Jews, it is not always motivated by anti-Jewish prejudice. Dr. Rongy advised a reduction in the number of Jews taking up medicine by means of vocational guidance, and suggested the organization of a society of Jewish physicians which would set up a standing committee to confer with students desiring to study medicine, and to discourage the unfit, and that existing Jewish organizations compile and publish information on the subject, and on opportunities for Jewish physicians in the United States.

In this connection it is interesting to note that, in December 1934, two men were found guilty of fraud in New York City because they had taken a payment of $500 from a Jewish parent on the promise of gaining admission to a medical school for his son.

Another perennial question, that of exclusion of Jews from places of public resort, came to the fore when it became known that the Hotel New Chamberlain at Old Point Comfort, Virginia, was denying accommodations to Jews. The situation was the more flagrant because the hotel was built on land leased to the hotel by the United States Government. The matter aroused the interest of many prominent individuals, including Senator Harry F. Byrd. After several weeks of discussion, announcement was made that the hotel authorities had agreed to discontinue the practice of denying accommodations to Jews. It is interesting to note that, in an effort to justify this form of advertising, the manager of the hotel contended that the practice by Jewish hotels of advertising that they observe the Jewish dietary laws is tantamount to notice of exclusion of non-Jews.
A great deal of astonishment was expressed in liberal circles when, in April, *The Nation*, a weekly publication, printed an exchange of letters between Theodore Dreiser and Hutchins Hapgood, both authors, which had taken place in 1933. In his letters, Dreiser revealed a profound misunderstanding of Jewish life and the acceptance of many of the prejudices against Jews which are found among persons of inferior cultural strata. He expressed the view that Jews are materialistic and lacking in professional integrity, and suggested either segregation or voluntary "blending" as a solution of the problem of Jews and Christians living together. Dreiser was taken severely to task by the liberal and radical press. *The New Masses*, a communist weekly, mournfully counted him as having strayed from the fold, and expressed the hope that he would eventually see the light and return.

As has already been remarked, there is no way of calculating the effect of the anti-Jewish agitation during the past two years, the first time in American history that it has been carried on by so many agencies and on so wide a scale. That the circulation of leaflets and booklets and even periodicals containing scurrilous attacks against Jews must have had some effect, cannot, of course, be doubted. Moreover, the very existence of anti-Semitism as a public policy in a country generally regarded as civilized, and the publicity given to the reaction of Jews to that situation, have also brought latent anti-Jewish feeling to the surface, and that this feeling has undoubtedly found more or less concrete expression either in speech or in action has been noted by such observers as Charles E. Silcox and Galen M. Fisher, authors of "Catholics, Jews and Protestants," which deals in large part with recent anti-Jewish agitations in the United States.

In what measure the newly-aroused anti-Jewish feeling may have been more intense and widespread, had it not been for the effects of the movement for good will between Jews and Christians since 1924 will also never be known; but that the seeds sown during all these years have borne some fruit cannot be doubted, and it is also reasonable to believe that the continuing activities along this line are effectively counteracting the pernicious labors of Jew-
baiters. Such events as the following must undoubtedly have had a beneficent influence on those who came within their radius.

In July 1934, at a mass-meeting of members of the American Legion, at Baltimore, Father Robert F. White, national Chaplain of the Legion, called upon the organization to fight religious and racial bigotry. In August, the Baptist World Alliance, at a convention in Berlin, Germany, adopted a report embodying a vigorous denunciation of "the long ill-usage of Jews on the part of supposedly Christian nations," as "a violation of the spirit of Christ." In October, the Presbytery of New York adopted a six-point "Covenant of Reconstruction" against racial discrimination. It was decided that the more than 37,000 communicants of the 60 churches belonging to the Presbytery were to be asked to sign a pledge reading: "I will not knowingly be a party to any un-Christian racial discrimination, and I will seek the friendship of persons of other races." In the same month, Advance, the national organ of the Congregational and Christian Churches of America, published in Boston, called upon the Christian church to "eradicate anti-Semitism forever." On October 23, in Atlantic City, the House of Bishops of the Protestant Episcopal Church in the United States unanimously approved a resolution adopted by the House of Deputies at their general convention expressing sympathy for persecuted Jews. In November, the Long Island (N. Y.) Baptist Association adopted a resolution advocating closer understanding between Baptists, and Jews, Catholics and Negro citizens, and another resolution condemning "un-Christian and un-American tactics against a law-abiding and peaceful people," and deploring the activities of "Jew-baiting organizations which, under the guise of Christian fundamentalism, are peddling the notorious forgery known as the Protocols of the Elders of Zion."

Beneficent as the effect of such steps undoubtedly are, it is unquestionable that cooperation between Jews and Christians is even more effective. We shall cite a few of the many examples of this, during the period under review. In September 1934, the fourth annual joint Rosh-Hashanah service was held in Grace Church, New York City, under
the auspices of the World Fellowship of Faiths, and, in December, the same organization arranged a joint Yule service. In October, the Fellowship of Reconciliation issued an appeal for Christian contributions to an Armistice Day Fund for "those who suffer in Germany for their fidelity to religion, democracy, and peace." In Scranton, Pa., in the same month, Protestant, Catholic, and Jewish clergymen organized a Good Will Committee to "preserve and maintain industrial peace, keep people at work, increase the number of workers, and help to provide adequate wages." In May 1935, rabbis and Christian clergymen joined in New York City in a service of consecration to peace and of renunciation of war. The Tablets of the Law, the Star of David, and the Cross were carried into the church at the opening, and led the recessional at the close of the service.

Cooperation between the faiths was particularly close and active, during the review period, in connection with a country-wide drive for cleaner motion pictures. This cooperation was achieved through the National Conference of Jews and Christians and a militant Interfaith Committee. A number of Jewish organizations vigorously endorsed this campaign, including the Union of Orthodox Jewish Rabbis, the National Council of Jewish Women, and the Synagogue Council of America with which are affiliated the three national synagogue unions and the three national rabbinical associations.

Through the National Conference of Jews and Christians, the three faiths cooperated also in protesting against the persecution of religion in Mexico. In November 1934, the Conference made public a protest bearing the signatures of 1800 Christian clergymen, and rabbis. In December, an interdenominational mass-meeting, held in New York City, attended by 1800 persons, also adopted resolutions of protest. Condemnation of religious persecution was also voiced by the American Jewish Committee at its annual meeting on January 6, 1935. "We note with dismay," declared the Executive Committee, in its report, "the spread of anti-religious movements in both the Old and New World. Along with our Catholic and Protestant fellow-citizens, we voice our protest against the suppression of
religious liberty and freedom of conscience, wherever and whenever such suppression is attempted."

The organized good will movement, embodied in the National Conference of Jews and Christians, made great strides during the review period. Several new local units of the Conference were organized. A five-session seminar on group relations was held at Colby College, Waterville, Md. From January 27 to February 15, a good will pilgrimage was undertaken by a Catholic priest, a Protestant minister, and a rabbi, similar to the one which was so successful in the fall and winter of 1933. On February 8, the "pilgrims" were invited, by a joint resolution passed unanimously, to address a joint session of the Senate and the House, of the State Legislature of Alabama. Perhaps the most notable project undertaken by the National Conference during the period was the second annual celebration of Brotherhood Day, on February 24, 1935, which was much more generally observed than the initial one in 1934.

An incident, no doubt one of many, of an individual action which makes for good-will was the submission by Joe Simon, a Jewish merchant and a Commissioner of Corpus Christi, Tex., of a suggestion to the Mayor of the City to order the closing of all business establishments on Good Friday, April 20, 1935, in order to afford the Christian people of the city a period of pious meditation in "memory of the sacred atonement." The suggestion was adopted by the Mayor with the approval of the Commissioners.

We turn now from reporting Jewish cooperation with Christians in various directions, to give a brief outline of important religious developments within the Jewish community itself. We begin by making note of a new cooperative move among the three wings of the synagogue. In April 1935, a meeting was held of representatives of Orthodox, Conservative, and Reform congregations in New York City, to map out a joint campaign for the purpose of increasing synagogue membership. In the following month, the Union of Orthodox Jewish Congregations of America, at a regional convention in Washington, D. C., established a Southeastern Unit for the purpose of intensifying religious activity in the southeastern section of the United States, especially among the youth.
Several steps were taken during the year in the direction of securing greater decorum in Jewish life. In the fall (1934), the Jewish Education Association of New York City issued an appeal to Jewish organizations, urging them to ban undignified forms of entertainment at their meetings and social functions; and the New York Board of Jewish Ministers issued a statement condemning funerals on the Sabbath and on holy days. In May 1935, the Rabbinical Assembly of the Jewish Theological Seminary of America, at a convention, condemned public desecration of the Sabbath in the shape of meetings, luncheons, open offices, and the like, on the part of all groups of Jewish constituency or interest.

In this connection, an event, which occurred before the period being reviewed, should be recalled, namely, the passage by the Legislature of the State of New York, in June 1934, of an amendment to the Penal Law which made it a misdemeanor for any person, other than the agent of a religious association or corporation, to sell or offer for sale, tickets for admission to religious services. This was the first positive step taken to eliminate the oft-condemned mushroom synagogue evil. Jewish organizations in New York were active, in advance of the 1934 fall holy days, in cooperating with the civil authorities in the enforcement of this law. In Philadelphia and in Chicago, Jewish organizations appealed to the public against encouraging the establishment of these temporary synagogues, for which there is no need as there are adequate accommodations in the permanent synagogues.

In the field of Jewish law, a noteworthy event was the approval by the convention of the Rabbinical Assembly of the Jewish Theological Seminary of America of reforms proposed by Rabbi Louis Epstein of Brookline, Mass., which are aimed at the elimination of perpetual widowhood for women whose husbands desert them, and who cannot remarry without securing a divorce from these husbands who, in many cases, disappear from view and cannot be found. Rabbi Epstein, who had studied this problem for many years, proposed that, hereafter in connection with the solemnization of marriages, the groom be requested to designate in writing a proxy to write a divorce for the
wife, in the presence of the court of the Rabbinical Assembly, "if at any time I [the husband] disappear, or leave my wife, or fail to support her, or to fulfill my conjugal duty for a period of three years, or if we are divorced by the action of a civil court." This modification of procedure was declared illegal by the Union of Orthodox Rabbis of the United States and Canada, whose convention followed that of the Rabbinical Assembly.

In connection with this question, a case in point came up in January 1935, in a Baltimore court. A woman, who had been civilly divorced from her husband, petitioned the court to require her former husband to give her a rabbinical divorce in pursuance of a contract they had mutually agreed upon. The judge (a non-Jew) denied her petition, holding that the contract was not binding because, according to Jewish law, a "ghet" is within the voluntary gift of the husband who cannot be compelled to give it. Jewish experts, however, differed with the court's decision. In an article in the Baltimore Daily Record, a law periodical, a Jewish attorney pointed out that no legal obstacle exists under Jewish law, and that, besides, in this case where the couple are divorced according to civil law, the court has both the power and the right to give relief to the widow. The case was scheduled for appeal, when this review was being written.

Other court cases of Jewish interest during the year involved so-called "charity rackets," the charge of slaughtering without a permit, the violation of Kashruth laws, the charge of defrauding Jewish parents by falsely promising to secure admission into a medical school for a son (already referred to), and the suit of a rabbi who had unsuccessfully applied for a pulpit, against an individual who is alleged to have stated that the rabbi lacked the requisite education. Another interesting legal item was the exclusion of Jews from a jury, in Boston, by mutual consent of attorneys on both sides. The defendant in a civil libel suit was Edward H. Hunter, the executive secretary of the Industrial Defense Association, an anti-Jewish propaganda body. In order that there should not be the slightest suspicion of prejudice, Reuben Lurie, the attorney for the plaintiffs, Artkino
Guild, Inc., offered to exclude Jews from the jury. Incidentally, the verdict was in favor of the plaintiffs.

In the field of Jewish education, an especially noteworthy event was the conferring, by the Legislature of the State of New York, of the status of a college upon the Jewish Teachers Seminary. The sharp decline in Jewish immigration and the availability for trade education elsewhere account for the turning over to the Board of Education of the Baron de Hirsch Trade School for Boys of New York City, after an independent existence of over forty years.

Several educational institutions continued to have financial difficulties during the past year. In August 1934, the two orthodox rabbinical associations and the Alumni of the Yeshiva Rabbi Isaac Elchanan jointly issued a call for the support of that institution, suggesting that all congregations devote one day during the fall holy days for public appeals for contributions. In February 1935, the teachers of a yeshivah in Brooklyn, accommodating 500 students, went on strike to bring to public notice the fact that their salaries were in arrears for six weeks. In April, teachers in some Jewish schools in New York City went on a one-day strike in protest against the conditions under which they worked, especially their low and irregular salaries. There were also strikes of employees of several Jewish hospitals in New York City, the strikers alleging intolerable working conditions and low wages.

Several items regarding efforts to extend Jewish influences to Jewish students at American colleges deserve recording. During the year, the B’nai B’rith announced the establishment of Hillel Foundations at the University of Alabama and at Pennsylvania State College. In October 1934, the Chancellor of the University of Buffalo announced the receipt of a fund to maintain a lectureship in Semitic languages and literature at the College of Arts and Sciences. Later, it was announced that Dr. Israel Efros of Baltimore had been appointed to the lectureship.

In December, there took place in Philadelphia a dinner, at which Dr. Thomas S. Gates, President, and the Rev. W. Brooks Staber, chaplain, of the University of Pennsylvania, stressed the importance of religious guidance for
the 4,000 Jewish students in the colleges of the State, and funds were raised for financing religious activity.

In the field of Jewish culture, the most important event was the nation-wide celebration, in the spring of 1935, of the eight hundredth anniversary of the birth of Moses Maimonides. This celebration was fostered by a national committee representing a large number of educational and religious Jewish organizations. In many cities, meetings were held where appropriate addresses were delivered by Jewish and also non-Jewish scholars, in recognition of the influence of Maimonides on the medieval scholastic movement. Special exhibits of Maimonides books and manuscripts were held by the New York Public Library, the Library of Congress, Harvard University, the Dropsie College, and the Jewish Theological Seminary. The anniversary was also celebrated at the Spanish House of Columbia University. The anniversary was also signalized by the publication of special articles in the Jewish press, and by the appearance of several books on the life of the Jewish sage who is affectionately known to millions of Jews, the world over, as Rambam. The event was also widely noticed by the general press, many newspapers publishing feature articles and editorials.

Other events of cultural significance were the announcement by the Jewish Publication Society of America of a prize of $2500 for the best novel of Jewish interest submitted before April 15, 1936; the celebration of its twentieth anniversary by the New York Yiddish newspaper, The Day, and of its tenth anniversary by the Jewish Daily Bulletin; the announcement, in February 1935, of the establishment of the St. Charles Society, to foster research into American Jewish biography and genealogy; and the appearance of a number of new Jewish periodicals. These included The Jewish Frontier, a monthly, published by the League for Labor Palestine; the American Jewish Outlook, a weekly, published in Pittsburgh; the Reconstructionist, a monthly, issued by the New York Society for the Advancement of Judaism; and the Youngstown Jewish Times, a monthly issued in Youngstown, O. All of these appear in the English language. In April, the publication of Theatre and Radio World, a new Yiddish monthly, was announced.
In May, following a conference of workers in the field of Yiddish culture from New York, Boston, Chicago, and Philadelphia, held in the last, a Yiddish publishing enterprise, called "Auflebung" (Revival), was established, for the systematic publications of Yiddish belles lettres.

With the noteworthy exception of the productions of a company called "Artef" (Arbeiter Theater Verband), in New York City, which evoked the admiration of critics, the Yiddish theatre seasons, during the period under review, were not artistically significant.

In the field of philanthropy, besides the events already noted in other places in this review, the most noteworthy event was the four-day conference on problems of social work, held in New York City in January 1935, under the auspices of the National Council of Jewish Federations and Welfare Funds. Sessions of the conference heard reports from Dr. Bernhard Kahn, European director of the Joint Distribution Committee; Dr. Joseph Rosen, director of the agricultural work being carried on in Russia, under American Jewish auspices; and by Mr. Neville Laski, president of the Board of Deputies of British Jews. In cooperation with The American Hebrew, the Council devoted one of its sessions to a dinner in honor of James G. McDonald, High Commissioner for Refugees from Germany, of the League of Nations. Another interesting conference was that held in April 1935, under the auspices of the Conference on Jewish Relations, at which the question of the economic distribution of Jews was discussed by Prof. Salo Baron of Columbia University, Prof. Morris R. Cohen, of the College of the City of New York, Prof. Jerome Michael of Columbia University Law School, and Prof. Edward Sapir of Yale University.

An unusually large number of prominent Jewish leaders from overseas visited the American community during the past year. Besides Messrs. Kahn and Laski, mentioned elsewhere, there were Sholom Asch, the well-known author; Dr. Norman Bentwich, Counsellor to the High Commission for Refugees from Germany; Vladimir Jabotinsky, the leader of the World Organization of Zionist Revisionists;
Berl Locker, a member of the World Zionist Executive; David Ben Gurion, Chairman of the executive committee of Histadruth Haovdim (the Palestine Labor Federation); Dr. Louis Oungre, the executive director of the ICA (Jewish Colonization Association); Dr. Mordecai Nurok, chief rabbi of Latvia, and Stefan Zweig, the eminent author.

II OTHER COUNTRIES

Canada

The outstanding event of the year for Canadian Jewry was the Manitoba trial based upon a libel statute recently passed which makes "the publication of a libel against a race or creed . . . tending to raise unrest or disorder among the people" actionable by a suit for an injunction and damages. An anti-Jewish newspaper, The Canadian Nationalist, in its sixth number circulated among its readers in the city of Winnipeg in the province of Manitoba a story attributing ritual murder to the Jewish people. A temporary injunction was granted on October 13, 1934, and hearings were set for the permanent injunction on November 7. Captain William Tobias of Winnipeg was the plaintiff and William Whittaker, the publisher of the newspaper, was made defendant. On November 7, the injunction was extended. Whittaker appeared, dressed in the regulation brown Nazi uniform. Chief Justice MacDonald who heard the pleadings expressed surprise that the defendant's lawyer even dared to come into court "to justify such an accusation." On February 13, 1935, the case came before Mr. Justice Montague who granted a permanent injunction after the defendant had refused to continue the trial.

The province of Quebec was the principal scene of anti-Jewish propaganda. The campaign culminated on May 16 with the introduction of a bill in the Quebec Legislature to force Jews to keep their stores closed on Sunday. Surprisingly enough, this bill was supported by Premier Taschereau who, although, twenty-five years ago, he had voted for a bill granting full rights to Jews, now declared that if the Legislature could constitutionally repeal the section of the law affecting Jews he would vote for it.
In an effort to stop the circulation of anti-Semitic propaganda in Ottawa, charges of libel were brought by A. J. Freiman, president of the Zionist Federation of Canada, against Detective Jean Tissot of the Ottawa Police Department. Tissot was suspended by the chief of police for circulating an article and a cartoon published originally in *Le Patriote*, a French-language newspaper of Montreal, which was libelous of Mr. Freiman as a Jewish leader. The defendant was also engaged in a conspiracy to set up a League of Christian Merchants aimed against Jewish businessmen.

But such manifestations of chauvinism have appeared even in higher quarters. Minister of Labor Arcand of Quebec, a member of the Taschereau cabinet, has urged fascist groups to adopt the slogan “make your purchases from our people only.” He attacked the “disloyal element with whom they have to compete” and the “business control which rests in the hands of those who are not of us.” Even *La Semaine Religieuse*, leading Catholic weekly of Quebec, has spread the accusation that Jews are an immoral people and thereby their persecution, as in Germany, is justified, though, the paper warned, the methods desirable in Canada would not be so “Teutonic.”

The Canadian Jewish Congress has taken an active part in combating propaganda against the Jewish people. It reported early in June, 1935, that 64 committees had been organized to combat defamation, and that during the year a total of 268 defamation cases had been handled.

**GREAT BRITAIN**

Pursuing her traditional policy of refusal to accept any commitments which would disturb the balance of power on the continent, Great Britain has found herself, in foreign policy at least, veering toward a sympathy for Nazi Germany. Inevitably, this appreciation of the Third Reich has caused a turn away from the widespread antipathy with which the practices of Hitlerism were first greeted in England. Following Chancellor Hitler’s speech to the puppet Reichstag in May, 1935, British political leaders were willing to let bygones be bygones and take the
Nazis at their word. Then came the Anglo-German naval agreement which, following soon after the announcement of submarine building on a large scale by Germany, and British pronouncements at Geneva against violations of multi-lateral treaties, sounded a false and disturbing note. Furthermore, in a speech in June 1935, the Prince of Wales proposed with almost unusual warmth that the hand of friendship should be proffered to German war veterans. In an article in the Daily Express George Malcolm Thompson, said that Hitler's biggest victory in England has been the conversion of the London Times. He was forced to report, after analyzing the attitude of the press and the state of liberal sentiment in England, that there was "a large body of opinion favorable to the German point of view, willing to make terms with Germany, offering concessions to the ambitions of Hitler." This new evolution in British opinion was well illustrated after the visit of Lord Lothian to Germany and his interview with Hitler. He explained that the pathological forms which Nazism had taken were due simply to the suppressed desire for equality of rights and fair treatment.

On the domestic scene, Sir Oswald Mosley continued to expound his fascist program, becoming more anti-Jewish as his other policies are seen to be less attractive to the English mentality. On December 17, 1934, Mosley and three of his henchmen were tried at Lewes on a charge of "riotous assembly." Challenged to debate by the Anglo-Palestine Club, he refused to engage in any such encounter unless the Jewish question would occupy a time proportionate to the number of Jews in the general population, and Sir Herbert Samuel, leader of the Liberal Party and first High Commissioner in Palestine, would be his opponent.

In the field of philanthropy, one of the most important decisions made by the British Jewish community was to organize a separate appeal for Polish Jewry, which was launched on March 29. The appeal was issued jointly by the Federation of Jewish Relief Organizations, the Federation of Polish Jews, the Ort, the Oze and the Association of Rabbis. It was endorsed by the Board of Jewish Deputies. Perhaps the event of the year for all England was the
Silver Jubilee Celebration for the King. An address on behalf of the Jewish community signed by Neville Laski, president of the Board of Deputies, and Leonard Montefiore, president of the Anglo-Jewish Association, was delivered to His Majesty on May 12. The address ran:

“We desire to assure Your Majesty that in the expressions of loyal affection which the auspicious event is evoking from the millions of your loyal subjects of every creed and race in all parts of the world, Your Majesty’s subjects of the Jewish faith yield to none in the depth of their loyalty or the sincerity of their feelings. During Your Majesty’s long and arduous reign, your Jewish subjects have shared in the efforts, the endurance and the triumphs of their fellow-countrymen with a deep sense of devotion to the Throne under the British commonwealth of nations.’

UNION OF SOUTH AFRICA

The government of South Africa has, during the past year, with exemplary dispatch taken positive steps to stamp out propaganda and agitation aiming to stimulate anti-Jewish sentiment. On October 29, 1934, the government outspokenly outlawed the Nazi Party in southwest Africa, the mandated territory, membership in which was made grounds for criminal action. As the basis for this decision, the government pointed to the connection between the Grey Shirt organization in Southwest Africa and the German National Socialist Party. It cited the fact that the local “Fuehrer” of the Nazi party in Southwest Africa was appointed by the party leaders in Germany, and was responsible to Hitler himself. This organization, therefore, established a dual allegiance which was incompatible with the sovereignty of the mandatory power.

A most important exposure which effectively discredited anti-Jewish propaganda in South Africa was the decision on August 21 by the Supreme Court awarding Rabbi Abraham Levy a $9,000 judgment in a defamation suit against three outstanding anti-Jewish propagandists: Harry V. Inch, Johannes Von Moltke, and David Olivier. These defendants had circulated a document which, they claimed,
was taken from the Port Elizabeth Hebrew Congregation where the plaintiff, Rabbi Levy, was spiritual leader. At the top of the document were Hebrew characters in red ink signifying “Kosher for Passover,” and “The Book of Chronicles.” The documents purported to have been written by a Jew and displayed a blasphemous attitude toward the Church, a plan of Jewish imperialism and socialism, and a proposed attack on the Grey Shirts, the local Nazi group. The court did not delay in pointing out that the document was either the creation of Inch himself or prepared with his connivance. The story was found to be completely false; and as to the charge that Jews were connected with a plot to control the world, Dr. Nahum Sokolow testified regarding the malicious falsity of this libel. The court finally decided that “the document was the work of an ignorant forger,” and that Inch had participated in its distribution. On February 3, after a supplementary criminal trial for distributing a forged document, perjury, and theft, Inch was sentenced to six years and three months imprisonment. A third trial lasting from February 5 to 9, 1935, resulted in the acquittal of Inch on a charge of forging the document himself; the court having failed to find conclusive evidence that the accused had personally concocted the document.

An important statement regarding the boycott of German goods was made by the South African Minister of the Interior, Mr. J. H. Hofmeyr, speaking at Cape Town University. Prefacing his remarks with a hearty endorsement of General Smuts’s views on “toleration as the very cornerstone of liberty,” Hofmeyr said that although individuals may properly boycott freely, “no government can view an organized boycott without concern.”

**FRANCE**

Despite the growing Fascist movement in France, the great preoccupation of the Jewish community has been the status and condition of the German refugees. No definitive solution of their problem was reached; and, without means of livelihood or personal security, their situation may, the French Jews believe, cause serious repercussions.
A new spirit of hostility toward the alien seems to have broken out, as evidenced by the twenty-four hour strike on January 31, 1935, which began in the technical schools of Paris and spread to the medical faculty of the university. According to official statements, however, the demonstration was directed not against foreigners in general but against the number of foreigners who hope to make their living in France after they have finished their studies. It is not denied that in some cases the propaganda against aliens has also been directed against Jews. Many of the foreign students in the French faculties come from East European countries where, as Jews, they are faced with the *numerus clausus*.

Most precarious has been the situation of the Jewish refugees from Germany and those who fled from the Saar region, following the plebiscite on January 15. An anti-foreign drive of great magnitude has begun, as economic conditions become worse and as events like the assassination of King Alexander at Marseilles influence public opinion. On December 11, 1934, the French government, however, announced that reports as to contemplated legislative and administrative measures directed against Jewish immigrants were false. Yet, the problem of finding work for the refugees still remains. Herr Ernst Toller, the German refugee playwright, has proposed that firms set up wholly or in part by German refugee capital be authorized to employ German refugee labor up to thirty-three per cent of their personnel. On December 27, the French Foreign Office refused to extend transit visas held by thousands of Jewish refugees from Germany. The condition of the refugees is, of course, unspeakably bad. Impoverishment increases daily; mental maladjustments are sharpened and assume almost pathological forms; the future is completely dark. For some, vocational retraining has been possible. More than 130 German refugee students began work on June 30, 1935, in the workshops opened by the Ort in Paris.

A new plan for settlement of Jews in the French mandated territory of Syria was announced toward the close of 1934 by the French government. It is hoped that as many as 10,000 Jews will be permitted to settle in this Near Eastern territory. Negotiations were conducted with the French
government by the Committee for the Defense of Jewish Rights in Central and Eastern Europe. The plan will necessitate the drainage of the valley of Amouk and the lake of Antioch. Small model self-supporting farms for settlers are envisaged. Industrialists, engineers, and artisans, besides agriculturists, are to be permitted to settle.

This new colony, however, will have to face the fact that Arab hostility has been stimulated throughout the Mediterranean region. The latent danger was tragically illustrated early in February 1935, when for the second time in six months rioting against the Jews of Algeria occurred. In August 1934, a savage attack led by a native Moslem nationalist resulted in 40 deaths, pillaging, and a general terror in Constantine. The February outbreak took place in Setif, Algeria. The French Minister of Interior announced that he would visit the scene of the riots. On April 5 the French government warned that to prevent disturbances, a punishment of two years' imprisonment would be imposed upon any person who was convicted of spreading subversive, particularly Nazi, propaganda among the Arabs. The view has been expressed that the attacks upon the Jews are disguised methods of protesting grievances actually directed against the French administration. Undoubtedly, also, there has been a good deal of Nazi propaganda spread deliberately in the French colonies.

SWITZERLAND

Despite the Germanic origin of a large section of the Swiss population, the most vigorous steps have been taken by the government and the local cantons to suppress the vandalism and defamation which Nazi propaganda have sought to stimulate. The Zurich City Council requested the government of the cantons on January 2, 1935, to forbid anti-Jewish demonstrations and ban anti-Semitic publications. The government met this appeal by prohibiting the formation of Nazi Storm Troops, and this prohibition was sustained by the Supreme Court in a decision on February 28. On June 30, the police of Zurich refused to allow Streicher's anti-Jewish Der Stuermer to be sold on the streets of the cantons. On April 3, the government of
the Geneva canton issued an order prohibiting libels on the Jewish race or religion. In all parts of Switzerland, Nazi vandals who had thrown bombs into synagogues or attacked Jews were promptly sentenced. Authorities of the canton of Solothurn prohibited the publication of the *Volksbund*, an anti-Jewish journal. And, on June 9, as a rebuff to Nazi Germany, the Swiss Federal Council voted down a grant of $12,000 for the Swiss teams to participate in the World Olympic Games in 1936 at Berlin. The Council decided that participation was not desirable because of the Nazi spirit which will prevail in the games. The Catholics joined the Socialists in the 82 to 57 vote.

Undoubtedly, the positive hostility of the Swiss governing officials to Nazi activity is due to the fact that the German government has in many instances violated what has come to be regarded as the most sacred national possession—neutrality. The Jacob case was symptomatic of the Nazi methods and of the Swiss reaction to them. Dr. Berthold Jacob, a German-Jewish journalist refugee, was enticed to Basle by Nazi agents and carried across the border into Nazi Germany where his life is worth little. On March 25, Swiss police authorities disclosed that a ring of Nazi *pro-vocateurs* was conducting activities among the German-Jewish refugees in the countries bordering Germany. On March 31, the Swiss government sent a sharply worded protest to Berlin over this "grave violation of Swiss sovereignty." A week later, Foreign Minister Motta announced that the Swiss government would bring the Jacob case before the World Court if the prisoner were not released immediately and returned to Swiss soil. Dr. Wesemann, the Nazi agent who had lured Jacob to Basle, admitted that he acted upon instructions from the Nazi Secret Police in Germany. The German government’s reply on April 14, was provocingly truculent, contending that Jacob had come into the hands of German "justice" without the intervention of German officials. It described the victim as a "traitor of the worst kind." The journalist, the government stated, would be tried on charges of treason for articles which he published while abroad. On May 6, it was announced that the German government had agreed to
submit the case to the Hague Court of Arbitration under a German-Swiss agreement.

In order once more to demonstrate the malicious falsity of the notorious "Protocols of the Elders of Zion," Dr. J. Dreyfus-Brodsky, president of the Swiss Federation of Jewish Communities, Dr. Marcus Cohen, president of the Zionist Federation of Switzerland, and Dr. Marcus Ehrenpreis of Stockholm, chief rabbi of Sweden, brought an action, the trial of which began on October 29, 1934, in Berne. The defendants in the criminal libel suit were Dr. A. Zander, the editor a Swiss Nazi organ which had published articles affirming the truth of the "Protocols," and Theodor Fritsch, publisher of the "Protocols" in German. Since Fritsch had died before the inception of the suit, Zander was the sole defendant. In the course of the hearings, it was necessary to prove the falsity of the charges of the "Protocols." Dr. Chaim Weizmann, former president of the World Zionist Organization, took the stand on the first day of the trial to deny that the Zionist Congress at Basle in 1897 took any secret action, as the "Protocols" assert, to establish Jewish domination over the world. Others who testified as to the false nature of the "Protocols" were Count du Chayla, Sergius Swatikow, who was vice-governor of Petrograd during the Kerensky regime, Paul Miliukov, Minister of Foreign Affairs under Kerensky and noted Russian historian, and Henry Sliosberg, Russian Jewish community leader. On October 31, the presiding judge postponed the trial in order to allow the defendants to obtain the services of Colonel Ulrich Fleischauer of Erfurt, Germany, "expert on Jewish affairs." When he testified on April 30, the Nazi "expert" told the Court that "all presidents of the United States and President Wilson in particular were under Jewish influence." The Kellogg Peace-Pact and the League of Nations he asserted were "Jewish creations." He attempted also to ascribe the "protocols" to the B'nai B'rieth. In rebuttal Dr. C. A. Loosli declared that the "Protocols" were a shabby forgery and had a tendency to incite the readers thereof to illegal action.

On May 14 the Court at Berne awarded the plaintiffs compensation totaling 650 Swiss francs (about $195.) and
explained this mild sentence because of a desire not to create martyrs. The judge fully accepted the testimony given by Dr. Loosli and Dr. Baumgartner, experts for the plaintiffs.

ITALY

In November 1934, the Italian League of Jewish Communities published the first report of its activities during the period beginning June 1933 and ending October 1934, describing its work in preserving the archives and libraries of old Jewish communities in small Italian towns. The Florence Rabbinical Seminary has been transferred to Rome, and a number of German-Jewish scholars have been added to its faculty.

The sudden death of Dr. Angelo Sacerdoti, Chief Rabbi of Rome, brought about a crisis in the Italian Rabbinate. It is feared that the number of rabbis in even the larger cities of Italy is insufficient to satisfy the spiritual needs of the population. Dr. David Prato was appointed rabbi to succeed Dr. Sacerdoti.

GERMANY

During the past year, Nazi Germany has progressed rapidly toward its goal of becoming a military state. There has been an increasing control by the central Reich government over local affairs. The army has emerged as the dominant political force. The old Nazi cells, composed largely of middle-class elements, have been disbanded. The Treaty of Versailles has been renounced unilaterally in respect of its military clauses, and rearmament is proceeding swiftly. Universal conscription has been decreed.

The Nazi campaign of slow extermination against the Jews has not only remained unchanged; it has flowered and taken new forms. By the summer of 1934, the gamut of legislative persecution had almost been reached. The past year, however, embellished the Aryan decrees, extended their scope, and intensified their rigor. On June 26, 1935 "non-Aryans" were excluded from labor service, an obligation incumbent upon all Germans under the conscription decree. Minister of Education Rust, in an order of March
21, 1935, demanded that Jewish children should not be favored over "Aryans" in the schools. On April 24, the President of the Press Chamber of the Reich ruled that editors and publishers of newspapers will have to prove their "Aryan" descent as far back as 1800, in order to be able to retain their positions. The Minister of Interior, on April 30, decreed that Jews were forbidden to exhibit the German flag. On April 17 the same official decided that "non-Aryans" and persons married to "non-Aryans" will not in the future be granted licenses as druggists, even though they may have fought in the war. Also, in the future, "non-Aryan" students will not be admitted to examinations in medicine and dentistry. Certain exceptions may be made at the discretion of the Minister of Interior if the applicant has only one grandfather or grandmother of Jewish blood and if his mental attitude and physical appearance are unobjectionable. When the new conscription law was announced, it was declared that no Jews would be admitted into the army, but that in certain cases they may be drafted for menial duty behind the lines.

In all parts of Nazi Germany, the Aryan decrees were vigorously applied and extended by local authorities and the courts. Non-Aryan salesmen were banned by the Reich Association of Retail Firms. All teaching positions were closed to Jews by an ordinance of the Minister of Education on January 6. It was ordered that all doctors in Germany would have to submit proof that their wives also were "Aryans." It was reported from Berlin on March 22 that not a single Jewish student had been admitted to German universities in the academic year 1933–34, according to official statistics of the Reich Minister of Education.

This is only a slight indication of the spirit which has prevailed in Nazi Germany during the past year. There is a strong possibility, moreover, that a new Reich statute will soon be enacted formally placing Jews and "non-Aryans" in a second-class legal status, withdrawing citizenship from them, and denying them the right to vote or exercise any political rights. There is even the danger that the Jews in Germany may be eliminated from all branches of trade and commerce, as a result of the organization of a Reich Chamber of Trade which will completely control
German economy. The fear prevails that the new Chamber will pursue policies similar to those of the Chamber of Culture which, under the direction of Minister Goebbels, has practically eliminated non-Aryans from German cultural life. The tragic situation of the Jew in the professions has never better been illustrated than by the official statistics showing that of the 13,163 law students registered in Germany during 1934, only 46 were Jews—all of them carry-overs from previous years.

The disenfranchisement of the German Jews has already begun in anticipation of a formal law to this effect. A decree of the Nazi Cabinet has ordered the revocation of the citizenship of Jews naturalized since November, 1918. This will affect about 10,000 East-European Jews naturalized in Prussia alone. Announcements are made almost daily of hundreds of Jews whose citizenship has been withdrawn. Even German-born children of naturalized European Jews are being included. The law is being freely applied, moreover, and it is reported that many Jews born in Germany are also being deprived of their citizenship rights. Jewish firms in Prussia were, the Prussian Supreme Court held on May 24, not to be permitted to use the word "German" in their advertising signs because it is "increasingly synonymous with Aryan." The government of Franconia, in one decree on June 21, cancelled the citizenship of all Jews in that province who were naturalized between 1922 and 1929. All Jewish architects were forbidden to become members of the Chamber of Fine Arts, thereby excluding them from opportunity for a livelihood in the future.

An intimation of what may be expected was given on May 1 by one of the highest officials in Dusseldorf who declared at a Nazi meeting ("Kameradschaftsabend"): 

"The Jewish question will be settled now... for some time to come you will be able to strike a Jew across the face ('einen Juden in die Fresse schlagen'), and no one will punish you, for an action is about to begin now and will not come to an end."

It appears, moreover, that despite any desire on the part of the economic leaders of the Reich, such as Dr. Hjalmar Schacht, to take less stringent measures against
the Jews, there is not even the slightest possibility that the Nazi program will deviate from the course which it has marked out and which, from the viewpoint of its own security has been so successful. In fact, it would appear that as the Nazi state is revealed to the German people increasingly in its role of naked dictatorship in the interest of certain industrial cliques, oppression of the Jews will increase accordingly in order to divert the attention of the middle classes who form the backbone of the Hitler movement. Furthermore, as the Nazi economy becomes imperiled and subject to stress, the drive against the Jews seems to have become intensified for the purpose of satisfying the petty bourgeoisie that the government is protecting their rights and furthering their interests. Despite the fact that, on March 6, Dr. Schacht termed the vigorous anti-Jewish discriminations a "blunder" which are an "unfortunate by-product" of the revolution, the speech of Chancellor Hitler before the fourth Nazi Party Congress in September, 1934, wherein he termed the "chaos" from which he saved Germany the result of "Jewish intellectualism," remains the only official government doctrine.

The death of Von Hindenburg on August 2, 1934, removed one of the last possible restraints. In the farcical plebiscite that followed, ninety percent of the electorate (according to official figures) voted in favor of the Hitler regime. Four million Germans dared to vote "no"—an increase of 100 percent since the previous referendum of November, 1933. The "bloody week-end" of June 30 served as a warning to dissident elements that the Nazis will brook no interference or deviation from the party line. Local Nazi officials and stormtroopers have kept themselves busy by continuously molesting Jews throughout Germany. Attacks on Jewish stores have constantly taken place in Dusseldorf, München, Frankfurt and smaller centers. A number of municipalities, particularly in Bavaria, have placed outside of their town-limits signs announcing the exclusion of Jews. The most alarming development came on July 15, when, stimulated by the provocative Nazi propaganda and directed by government officials, mobs of young Nazis marched through the Kurfurstendam in Berlin assaulting
every person whom they believed to be a Jew, wrecking stores, and shouting threats against "Jewish impudence."

One of the most typical acts of the Nazi government was the cancellation of memorial services in honor of Professor Fritz Haber, famous Jewish inventor who died in exile as a refugee on February 1, 1934, at the age of 65. His colleagues at the Kaiser Wilhelm Institute, however, refused to heed the government's warning. Professor Max Planck, the noted physicist who succeeded Haber, said that he would "retain in the annals of science, and the history of the Kaiser Wilhelm Institute, a place of honor." Haber was praised as "a German scholar and a German soldier." A few days before the meeting, Dr. Bernard Rust, Nazi Minister of Education, circularized all German universities to the effect that the proposed memorial was "a challenge to the Hitler regime." All members of university faculties were forbidden to attend the memorial, but more than 500 crowded the meeting hall. The German press, of course, was forbidden to mention the incident.

These and similar manifestations do point to the growth of an opposition movement which, under the cover of academic respect and religious liberty, has shown some encouraging results. The Nazis have also met resistance in their efforts to coordinate the church, especially through the determined opposition of Bishop Hans Meisser who at one time was even imprisoned after thousands of his parishioners openly defied the government.

Faced with the necessity of winning the Saar plebiscite, Chancellor Hitler ordered an armistice in the church war before the Christmas holiday. After the victory in the Saar, Reich Bishop Mueller, the Nazi religious head, renewed his attempts to bring the churches under Nazi control. Four hundred Protestant Pastors were arrested in a spring "purge" of irreconcilables. Dr. Niemoller, the popular religious leader, was among them. The clergy were officially forbidden in their sermons to refer to the Nazi "Aryan" decrees or to criticize the anti-Jewish program. Nevertheless, the most outspoken denunciation of national socialism, since Hitler came to power, was delivered from Protestant pulpits throughout Germany by the reading of a pamphlet issued by the Confessional Synod's Brotherhood Council.
The manifesto attacked the idolatry of the Nazi creed and the trend toward paganism.

There is evidence, also, that unrest and opposition to the economic policies of the Hitler government are growing. Chancellor Hitler personally banned Der Reichswart, a weekly anti-Semitic publication issued by the leader of the pagan movement, Count Reventlow, because of an article expressing dissatisfaction with the economic policy of the Nazi government and the failure to put big business in its place. Even more striking was the result of the elections to the labor councils, the Nazi substitute for trade unions. Despite intimidation, the results were so unfavorable to the Nazis that no official publication of them was made. Furthermore, after anti-Jewish riots had been stimulated by storm-troopers in Munich on May 25, 1935, the Bavarian Minister of the Interior, Wagner, was forced to promise the prosecution of those involved in the riots, and blamed expelled members of the Nazi party for the anti-Jewish terror which had been going on in Munich for the previous two weeks. Although Herr Wagner follows Streicher in his program, it is believed that he was forced to this action by the hostility of the Munich populace against such high-handed proceedings. It appears that non-Jewish firms in Munich had hired the rioters to attack shops of Jews in order to end their competition. Even Julius Streicher came out with a public condemnation of the excesses because, as he explained, his propaganda was intended to drive the Jews out of Germany, and not to break windows and start pogroms. Yet, the propaganda which is the cause of these outbreaks continues unabated. Each new issue of Der Stuermer brings forth some freshly conceived libel against the Jews. Streicher has even extended his seat of operation to other cities, particularly Frankfurt and Berlin, and it is to his influence that the anti-Jewish riots are ascribed which took place in Berlin in mid-July, 1935. On June 24, 1935 more than ten thousand German children, members of the Nazi Youth Organization, were forced to give their formal oath eternally "to hate the Jews.' at the Summer Festival in Franconia. The pledge was given to Herr Streicher and General Goering.
The object of the Nazi policy seems to have been more clearly defined during the past year. Any suggestion that the best procedure for Jews would be to remain in Germany was vigorously condemned by the Nazi authorities. Heinrich Stahl, president of the Berlin Jewish community, who returned from a visit to Palestine and delivered an address warning Jews not to emigrate except under certain conditions, was prohibited from making further talks. A meeting of the Central Union of German Citizens of Jewish Faith called for June 16, 1935, was prohibited, because its leaders were of the opinion that the solution of the Jewish problem lies within Germany rather than in emigration. Probably for the same reason, the C. V. Zeitung, the newspaper of this Association, was suspended for three months. In general, the government has favored the creation of occupational courses for potential Jewish emigrants as an effective means of rendering the country free of Jews. But, on March 13, a circular issued by Dr. Schacht prohibited Jews from reorienting their lives as artisans with the intent to remain in Germany.

On April 23, Dr. Gross, chief of the Nazi Race Bureau, announced that the exclusion of Jewish children from the public schools of Germany will be the next step in the Government's program.

These official acts of discrimination hardly adequately reflect the bombardment of the German people by anti-Jewish propaganda in the daily Nazi press. The Sturmer's has been, of course, the most consistent campaign; if anything, during the past year, it has even exceeded its record of obscenity and malice. But, other papers such as the Voelkischer Beobachter, the Westdeutscher Beobachter, and the Frankischer Tageszeitung have been almost as active. Yet, one of the most startling events of the year was a bold demand by the Frankfurter Zeitung, one of the few quasi-independent newspapers left, that the Nazi party content itself with the anti-Jewish legislation already enacted. It pointed out that the Jewish issue should be reconsidered because every German suffered directly as a result of the world-wide boycott. Behind this brave appeal appeared the hand of Dr. Schacht whose "commercial tolerance" this liberal paper now reflects. But, the bitter
attack of the Nazi press followed soon after with the charge
that the Frankfurter Zeitung was "in sympathy with world-
Jewry."

The result of this constant oppression, aggravated daily,
is the ever more desperate refugee problem. It was announced
on May 9 by the Voelkischer Beobachter that 90,000 Jews
had left Germany since Hitler came into power, that the
government had collected 25 million dollars in emigration
taxes from refugees, of whom about 10,000 have subse-
quently returned to Germany. In the spring of 1935, these
were placed in special refugee concentration camps or, as
the Voelkischer Beobachter put it, "education camps." This
was confirmed by an announcement of the German Con-
sulate in Palestine on June 19 advising refugees not to
return to Germany "even for a short visit" as they would
be placed in such camps. A plan has been introduced by
Mr. George Kareski, leader of the Berlin Jewish community,
for an emigration of Jews from Germany lasting over 25
years. It is hoped that the government will lend its assistance.

But German Jewry itself has undergone an evolution
which severely contrasts with the unity which it had
achieved in the earlier days of the Hitler regime. Until
1934 the Nazi regime was recognized by the German Jews
as a common menace which required at all costs the solidarity
of its victims. Now, a cleavage has appeared because
German Jewry has reached the point where it must decide
whether its future lies still in Germany or whether Palestine
should be acknowledged as a final destination. The govern-
ment, as we have seen above, favors the Zionist program,
although the majority of German Jewish leaders are not
with them. To add to the confusion, the Zionists have
demanded that the control of the Berlin Jewish community
be given to them. Symptomatic of the growing sympathy
between the German Zionist Federation and the Hitler
program for expelling the Jews was the fact that the Nazi
authorities apparently placed no objection to participation
by the German Zionists in the World Zionist Congress,
to be held at Lucerne on August 27, 1935.

Apart from these differences of philosophy and ultimate
goal, one of the most gratifying events of the year was the
incorporation in February of 1935, within the Reichsver-
tretung der deutschen Juden, of the activities of the Central Committee for Relief and Reconstruction. This amalgamation of effort places all relief, reconstruction, and rehabilitation projects of German Jewry under a single agency. This organization is expected to pay greatest attention to the problem of Jewish youth. A Jewish school system has been set up and, it was reported on November 20, 1934, that 4,000 children were attending such schools in Berlin alone. A Federation of German Jewish Youth Organizations has been established; and a Youth Day was proclaimed for March 10, 1934. In other respects, too, communal activity of a sort has flourished. Jewish theatres have sprung up; a total of 18,500 copies of the new edition of the Philo Lexicon of Jewish Knowledge were sold in the course of 180 days; a new Jewish theatre and Jewish cultural activities have been developed; and, most significant of all for the People of the Book, the first volume of a new German translation of the Bible, undertaken by Professor Harry Torczyner of the Hebrew University at the request of the Berlin Jewish community, appeared on February 5, 1935.

At the beginning of 1935, there were approximately 475,000 Jews in Germany; and about 300,000 "non-Jewish non-Aryans." To these thousands whose future must perforce be molded by the disaster which has afflicted their Fatherland, Dr. Julius Brodnitz, president of the Central Union of German Citizens of the Jewish Faith, in a spirited address before a Koenigsberg audience in the last days of December of 1934, declared

"We remind both old and young that it takes just as much heroism as those have displayed who with genuine conviction go out to the Holy Land, to remain here, conscious of our duty, and wait at our posts."

* * *

The report of Mr. James G. MacDonald, League of Nations High Commissioner for Refugees from Germany, submitted to the Governing Body of the High Commission on July 17, was a full description of the problems raised by the flight of over 80,000 refugees from Germany. He urged that, in order to meet their elementary needs, it
would be necessary to have the High Commission supplanted by "an organization created by the League of Nations as an integral part of the League system."

The largest number of refugees, 27,000, has been settled in Palestine; 6,000 more have found refuge in the United States; 3,000, in South American countries; and 800, in other overseas countries; 18,000 have been repatriated to countries of Central and Eastern Europe; while 27,500 still remain without any political security in Europe. Mr. MacDonald estimated that approximately $10,000,000 has been raised during the past two years for the relief and rehabilitation of refugees. Of this sum, the Jews of the United States contributed $3,000,000, and the Jews of Great Britain $2,500,000. The organizations for the assistance of academic and intellectual refugees, with the aid of the Rockefeller Foundation, raised approximately $1,500,000. The rest was raised by Jewish and non-Jewish organizations in other countries.

Strenuous efforts have been made by the High Commissioner and his associates to find permanent havens of refuge for those who have been forced to leave Germany. In the Spring of 1935, Mr. MacDonald visited the countries of Central and South America in order to study economic opportunities and immigration possibilities there. Dr. Samuel Guy Inman, an expert on Latin American affairs, also travelled throughout South America for this purpose. They found prospects in Argentine and Brazil most favorable because in these countries, plans are being pushed by the governments for the diversification of agriculture. The governments of these countries, however, appeared to be least inclined to favor immigration for fear of a growing native anti-Semitism and because of a renewed nationalism.

On July 18, 1935, it was reported that the government of Ecuador had officially agreed to place 1,250,000 acres of land at the disposal of Jewish colonization agencies. The agreement was signed between Dr. Brutzkus, head of the Emcol (Jewish Emigration and Colonization Association) and President Don Jose Velasco Ibarra of Ecuador. The land set aside for colonization is capable of maintaining 50,000 families. It is stipulated that the colonies must be built along cooperative lines and must keep an "open door"
for non-Jewish refugees. The agreement also states that the colony shall not be autonomous in language, but that Spanish must be the official tongue.

Commenting on a report that it would encourage the settlement of Jews, the Albanian government made it clear on June 10, 1935, that only Jews with capital to invest would be welcome in that country.

In order to meet the demands of governments for a *guid pro quo* in the settlement of refugees, Mr. MacDonald announced in his Report of July 17 that a Refugee Economic Corporation had been formed in the United States with a capitalization of ten million dollars, of which $1,250,000 has already been subscribed.

**Austria**

Since the assassination of Chancellor Dollfuss on July 25, 1934, Austria has been ruled by a Fascist dictatorship in opposition both to the National Socialists and to the radical parties. But the government has, during the past year, been sitting on a political volcano: on the one hand, it owes allegiance to Mussolini, for it was largely through his assistance that Austria has retained her independence; and, on the other, Nazi influence has been gaining ground among the army and the middle class. Similarly, and as a result of this political uncertainty, the policy of the Schuschnigg government toward the Jews has been a wavering one. On February 7, 1935, Eduard Ludwig, chief of the government press service announced that “the Austrian government will never permit anti-Semitic winds blowing from another state to be successful here.” He promised that the Minister of Interior would “rectify all errors” in the dismissal of Jewish physicians, an investigation of which was then pending. Yet, the Jews reminded themselves that this statement was probably inspired by the attempt to obtain a loan for Austria in London, which ended in failure and a blunt rebuke from Herr Otto Niemeyer, Anglo-Jewish banker, who accused the Austrians of violating the Treaty of Saint Germain by their discriminations.

For, only a week earlier, Prince Ernst von Starhemberg, vice-Chancellor, had intimated that the new Austria, in
which he possesses such great political power, would take a firm stand on the Jewish question. It is impossible to deny that, during the past year, the difficulties facing Jewish youth in the arts and professions have appeared almost insurmountable. Since February 1934, no Jews have been appointed or promoted in the hospital or welfare institutions of Vienna. Especially those Jews who obtained their citizenship after 1919 are facing growing discriminations. Dr. Jacob Ehrlich, one of the Jewish members of the Vienna City Council, reported that of the 5,000 teachers in the elementary schools of Vienna only 12 are Jews. In fact, the vice-mayor of Vienna, Dr. Press, announced on November 18 that only Christian teachers are now being employed by the city. A new trade law was enacted on November 9 which authorized the state economic corporations alone to issue certificates required of those engaged in commercial enterprises. Jews are, however, barred from these bodies and have slight chance of obtaining the certificates. Another section of the trade law bars itinerant merchants, canvassers, and salesmen of which there are approximately ten thousand of the Jewish faith in Austria. Typical of the indirect methods of freeing the professions of Jews was the social reform bill proposed by the government on January 31. It called for the cancellation of all existing contracts of doctors employed by the sick fund panels (approximately 1,000 of whom are Jews) and provided for re-engagement only after a process of "selection." A report made on May 28, 1935, by the Union of Jewish Physicians was forced to conclude that

"the position of the young Jewish physicians in the medical institutions continues to be the subject of repeated efforts, petitions, representations and negotiations, and we must regretfully state that we have not achieved anything in this regard."

Practically no Jewish applications are being accepted in any hospitals; and wholesale dismissals are taking place daily.

The Association of Austro-German Aryan Lawyers has been most active in boycotting Jewish colleagues and in instituting a policy of constant discrimination against Jews
in the legal profession. Because of the close connection between Austria and Germany in the theatrical profession, Jews are being eliminated from that field also.

The Austrian government itself has revoked the citizenship of 76 Jewish citizens naturalized since 1919. At least 3,000 Jews in Austria are thus in danger of being deprived of their political liberties, guaranteed internationally in the Treaty of Saint Germain. Furthermore, the government has proceeded with plans to separate Jewish and non-Jewish school children in the Austrian school system. The law is ostensibly designed to "collect non-Catholic pupils into one parallel sub-division especially in cases where there is over-crowding in the regular schools." The government protested its good intentions, but Jewish leaders feared that it represented a first step towards introduction of an "Aryan" clause in the schools. However the Jewish Peoples' Party countered with a proposal that a Jewish school system be set up in Austria, with Jewish teachers. Ex-Deputy Robert Stricker welcomed these "ghetto schools" suggested by the government; and the orthodox Jewish leaders were inclined to agree with him. On the other hand, the leaders of the Vienna Jewish community and the Union of Austrian Jews announced that they would refuse to succumb to the mentality created by the new racial anti-Semitism.

In Geneva, in the Fall of 1934, Chancellor Schuschnigg pledged that the Jews would be accorded full equality in Austria. Yet, on November 30 there came a veiled threat to the Jews as he declared, at the inaugural session of the Austrian Federal Diet, that Austria "shall remain German and also Christian." On February 27, 1935, while in London seeking international financial assistance, Dr. Schuschnigg denied that the Austrian government intended to expel east-European Jews or to reduce the number of Jews in the professions. He pointed out that "in reality there is no Jewish question... in Austria" because "the Federal Constitution is based on the complete equality of all citizens, without religious or national distinction." It was, he said, "even in the interests of the Jewish members of these professions to restrict further access to them." He explained that the government was in no way animated by an anti-Semitic spirit. Yet, in reply, on June 23, the
Association of Jewish Front Soldiers in its official magazine, The Jewish Frontier, charged that "there is quite a difference between the theory which government authorities are advancing with regard to the Jews and the way the Jews are treated in practice."

Undoubtedly, the government is being driven by the propaganda wave which the Nazis have unleashed. Organizations to oust Jews from Austrian business life by the establishment of a boycott of Jewish firms have sprung up. Although the government has not officially encouraged these programs, it has allowed agitation to continue unmolested. Meanwhile, the proletarianization of the Jewish middle classes of Austria is continuing. The Jewish community organization has appropriated 2,500,000 shillings as a preliminary budget for social relief during the year 1935. During the past two years, it was reported on April 26, 25,000 Jews had left Vienna; 55,000 of the 176,000 Jews of Vienna are now registered with the welfare department of the Jewish community for the purpose of receiving relief.

In the face of these conditions, the Austrian Jews have not failed to take a positive stand. Captain Edler von Friedmann, president of the League of Jewish War Veterans, declared on May 8, 1935 at a mass meeting of Jewish veterans that: "We do not ask for equality of rights. We do not beg for equality. We demand it." He pointed to the loyalty which bound the Jews of Austria to their Fatherland, the service which they had contributed to its defence during the war. For, despite the consolation given from time to time by government leaders, the Jews of Austria are faced with the fact that the government has granted subsidies to the Catholic and Protestant churches (15 million shillings to the former, 600 thousand to the latter) while completely ignoring the Jewish community, despite the fact that Jews pay taxes and are double the number of Protestants in Austria.

HUNGARY

Though the *numerus clausus* law of 1920 and other legislation still stand as gaunt reminders of the days when anti-Jewish feeling was high in Hungary, the present
government has shown an encouraging attitude in warding off agitation against the Jews and avowing its belief in the equality of all citizens. Count Stephen Bethlen, leader of the government party, of which the present Premier Goemboes is a member, warned on March 21 that Hungary must lay aside all thoughts of anti-Jewish policy and program. On December 27, 1934, Dr. Tibor Szitvay, former Minister of Justice and now a member of Parliament, declared that the government was determined “to emphasize the traditional Hungarian spirit which knows no religious hatred.” He especially urged that Hungarian Jewish citizens who had grievances against the government submit their complaints freely to officials. Minister of Education Homan spoke in the same vein before the parliamentary deputies on May 13, 1935. However, when on June 21, Rudolf Ruppert, Catholic member of parliament, asked for a repeal of the *numerus clausus* law for the universities which had been passed in 1920 (and which was the subject of a minorities petition to the League of Nations in 1923), his remarks were not well received.

The *Magyar Front*, official organ of the Hungarian Association of War Veterans, also came forward on March 11, 1935, with a denunciation of attempts to stir up religious differences among its members. “We do not deny,” the statement ran, “any of our comrades who fought with us and bled with us.” There are, it was pointed out, about 600,000 war veterans in Hungary, five percent of whom are Jews. The action of the Jewish War Veterans Association in forming a national Jewish party to participate in the parliamentary elections for the first time was sharply denounced by leading members of the Jewish community of Budapest on March 17. This move, however, points to the growth of a fear that the orientation of Hungarian foreign policy toward Nazi Germany, as well as the agitation of Nazi groups within Hungary, may prove dangerous.

**Czechoslovakia**

The Czechoslovakian government has remained the staunch advocate of democracy and equal treatment of all inhabitants regardless of origin or belief, in a Europe which has come to show little respect for these values. The
year was noteworthy principally because of the celebration of the 85th birthday of President Thomas G. Masaryk, who has always stood as an apostle of enlightenment, and in whose honor a colony in Palestine bearing his name was established.

On April 29, a number of Nazi leaders were imprisoned for organizing a boycott movement against Jewish lawyers and doctors. In the course of the trial, it was revealed that Dr. Friedrich Chvatel, the Nazi leader, was in direct communication with Dr. Goebbels, Nazi Minister of Propaganda. On November 15, an entire edition of a Czechoslovakian version of the "Protocols" was confiscated. On December 21, Karel Capek, the leading writer of Czechoslovakia, issued a proclamation condemning the "spiritual Germanization" which anti-Semitism represents. This statement was evoked by anti-Jewish riots which took place in Prague on December 25. Dr. Cerni, Czechoslovakian Minister of Interior, warned that "the government is firmly determined to protect all citizens irrespective of creed, and possesses sufficient force to carry out its determination." The demonstration was led by Czech nationalists and was principally directed against Germans, but was later turned against Jews. The government immediately mobilized police forces, confiscated nationalist papers for publishing inciting reports, and posted public warnings throughout the city.

In the German university at Prague, itself, an anti-Jewish demonstration of the students broke out on March 18. Pamphlets calling for a general strike against "the excessive number of Jews enrolled" were passed out. The situation in the German university was strikingly revealed by the suicide of Dr. Joseph Gach, talented Jewish teacher in the university, who in a last letter wrote that he had been driven to take his life by the incessant anti-Jewish persecution experienced at the hands of Professor Schloffer, the director of the clinic, and Dr. Wendell his assistant. Legal action began on April 15 against the fifteen physicians in the clinic who declared they would not work with a Jew. A parliamentary request for an investigation of conditions at the university was made. The entire Czechoslovakian
press soundly condemned the growing spirit of race hatred unleashed by Nazi influence among the German minority.

This growing spirit was well illustrated in the elections of May 20, 1935. Although the National Socialist Party had been declared illegal, the “Suddendeutsche Party” led by Konrad Henlein polled 250,000 votes, or two-thirds of all German votes, and was thus enabled to win 45 of the 300 seats in Parliament. They polled the greatest number of votes of all parties and became equal in strength to the strongest, the Agrarian party. Hitler’s racial theories are accepted as a fundamental principle.

Politically, the Jewish minority was disappointed at the failure to insure representation for the Jews in parliament. An exception was about to be made to the general rule that small parties must obtain at least 120,000 votes, before being placed on the election list, in order to permit a lower figure for the Polish and Jewish groups. However, it was found impossible to make these concessions; and there are at present only two Jews in parliament. These two seats were gained by virtue of an agreement with the Social Democrats. As a result Dr. Emil Margulies and other members of the Zionist Executive have resigned from the Jewish Party in protest. Certain Mizrachi circles also seceded from the Jewish party.

Prague has been one of the principal cities of refuge for Jews fleeing from Germany. Early in the fall of 1934, however, it was disclosed that most of the 3,800 refugees who fled after the Nazis came into power had been sent to Palestine; that only 350 remained, and that of this number, only 100 are in need of relief and assistance. The work of occupational retraining of the younger refugees is continuing. New agricultural cooperatives have been founded in the Carpatho-Russian section, special credits being advanced by the American Joint Distribution Committee and the Jewish Colonization Association.

ROUMANIA

For the Jews of Roumania the year started auspiciously enough when on October 12, addressing the Congress of the Orthodox Church Union, King Carol made an appeal, as a Christian, “to all members of other faiths to aid in the
fight for unity and for a united Roumania.” The Liberal Party which, since the death of Premier Ion Duca, has been committed to hostility toward the anti-Semitic Iron Guard, has as the ruling party attempted to carry out the spirit of King Carol’s exhortation. The Iron Guard organization was dissolved, although illegal attacks upon Jewish travelers particularly had been instigated by this faction, which is led by Codreanu and composed largely of desperadoes. The fact that it has close contact with the Nazis of Germany is becoming generally recognized and has caused loss of much popular support.

By far the most telling anti-Jewish drive has been led by Vaida-Voevod, former Minister of Interior and a leader of the National Peasant Party. He is attempting to convert his party to what he calls the “numerus valachius,” a system of quotas in the professions and occupations based upon racial and national origin. His propaganda has appealed principally to the large creditors in urban centers, disgruntled politicians of opposition parties, and university youth. Perhaps the greatest obstacle in his path is the fact that Roumania has scarcely any unemployment (the figure is given as 20,000). Four-fifths of the inhabitants are practically self-supporting peasants; and the government has set out deliberately to reduce their debts and obtain high prices for their products. Furthermore, in the ranks of the National Peasant Party, Vaida-Voevod has met with the determined opposition of Dr. Julius Maniu, leader of the party, who has refused to capitulate in favor of any restrictions on the rights of Jews. Early in February, 1935, the National Peasant Party officially decided not to incorporate anti-Semitic planks in its general program. Professor Nicolae Costachescu, one of the leaders of the party, declared on November 11, 1934, that “our party is neither against the Jews or against the minorities... (and)... has no room for anti-Semitism or for agitation against minorities.” He assured the Jewish population that they need have no anxiety, “for people who believe in democracy have no room for anti-Semitism.” Nevertheless Vaida-Voevod continued his agitation, and, in March 1935, was relieved of the leadership of the National Peasant Party in Transylvania and threatened with expulsion altogether,
because of his insistence on anti-Jewish legislation. He announced his intention of organizing a separate party and, on March 22, openly advocated a boycott of shops of Jews. The party would be called, he announced, the Christian National Peasant Party, because Jews as a minority should not be allowed to "influence the spiritual life of Roumania." The League of Nations, he believed, should examine the Jewish question and decide that in those territories where there is a large number of Jews, there should be a resort to emigration.

Although nominally disclaiming any intention of giving way before this propaganda, the Liberal Party has sponsored legislation which the Jews of Roumania view with great apprehension. On March 31, 1934, the Roumanian government introduced in the Chamber of Deputies a draft law designed to require that ninety percent of the personnel in the merchant-marine be of Roumanian citizenship. And, in July 1934, the government submitted to parliament a law for the utilization of Roumanian personnel in commercial, and public, enterprises of all kinds. According to Article 1 of this law, it was stipulated that eighty percent of the personnel employed in these enterprises be "Roumanians," and twenty percent, "foreigners." Article 7 of the law obliged employers to make an annual report to the Minister of Industry indicating the numbers of Roumanian and foreign personnel employed. On January 23, 1935, the Minister of Industry issued an Administrative Decree in which he set forth a model table to be filled out by the employers in order to satisfy the requirements of Article 7. This table divided the personnel into two categories, "Roumanian citizens" and "foreigners," but had an additional column headed "ethnic origin." The latter category appeared a wedge for the introduction of distinctions between Roumanians, on grounds of national or racial origin. It was evidently a divergence from the terms of the law, and seemed to Roumanian Jewish leaders to foreshadow a sinister design toward Jews. The Union of Roumanian Jews filed a protest against this legislation with the appropriate authorities as well as with the King. They pointed out that any act directed at infringing the elementary rights of the Jews of Roumania, would ultimately
harm the Roumanian people. "Problems of the state are not solved," the report ran, "by threatening to take the bread out of the mouths of certain citizens and giving it to other citizens, but by assuring bread to all." Representations were made by the United Roumanian Jews of America and the American Jewish Committee to the Roumanian Minister at Washington. He gave assurances that the purpose of the third question was merely statistical and informational, without any desire to introduce ethnic qualifications.

Nevertheless, this law gave some indication of the trend in Roumania. All countries have certain anti-Jewish threads in their fabric. But in Roumania the growing influence of leaders like Goga and Cuza among the intellectual and professional groups, has even affected the policy of the Liberal government, which seeks to maintain itself in power. The Peasant Party, also, seems to have expressed its opposition to the anti-Semitic program of Vaida-Voevod principally on practical grounds, rather than because of any positive conviction. On June 13, 1935, the Roumanian Minister of Education, Dr. Constantin Angelescu, presiding over a conference of university directors, declared that a radical curtailment of the number of students in the colleges of medicine, law and commerce particularly was necessary. The conference, thereafter, decided to introduce restrictions on the basis of "intellectual ability." This provision, it was feared, was a disguised method of preventing the admission of Jewish students.

The universities of Roumania have always been the center of anti-Jewish activities and agitation. Early in April, severe clashes took place at Bucharest University where Jewish students were attacked in the laboratories and class rooms. As a result, the ban on the anti-Semitic student congress in Craiova was lifted and the Jewish population of that town, numbering 13,000, were forced to remain in their homes during the event. After the riots, Bucharest University was closed for six days. A statement signed by 150 Christian students expressing sympathy with the Jewish victims of these riots, and blaming politicians for the disorders, was issued to the press with the explanation that "the Jews are not the cause of unemployment among the intellectuals." As a result
of these outbreaks, the directors of the Roumanian universities in conference decided, in order to maintain order in the universities, to abolish their autonomy and permit the State to punish students guilty of inciting to riot.

But, under the cover of administrative regulations, certain steps have been taken which indicate the increasing possibility of the introduction of distinctions between Roumanians on religious or ethnic grounds. The students in the Bucharest University were required on May 1, 1935, to fill out special forms stating their "ethnic origin." University authorities explained that this request came directly from the Minister of Education to aid in establishing a restriction on the number of national minority students. An association of Christian lawyers is sponsoring agitation for the introduction of a racial clause in the legal profession. Eleven former cabinet ministers, refusing to give their names, issued a violently worded anti-Jewish manifesto on March 31, 1935, advocating the introduction of the racial restriction in all branches of Roumanian life.

Yet there remain certain rays of hope that this campaign will not be successful. The Roumanian War Veterans' League rejected a proposal for ousting its Jewish members. On June 24, the Supreme Administrative Court in Czernowitz ruled that the liquidation of the representative body of the Jewish community there by the Ministry of Public Worship was illegal and violative of the Constitution. Mr. Charles A. Davila, Roumanian Minister in the United States, on February 17, 1935, issued the following statement:

"It is my belief that a country like ours, with a four million population of minorities, cannot afford to be anything but tolerant and liberal... We cannot be autocrats and terrorists, otherwise large countries, the Big Powers, would be autocratic with us, and we wouldn't have the moral authority to oppose them. Only an atmosphere of liberty could give us the cohesion which we need. Yes, I am for the consciousness of the national character and national virtues, but I am against racial discrimination and against oppression."

And, just as the assurance of King Carol opened the year for the Jews of Roumania, so on June 24 he informed the
president of the Palestine-Roumania Chamber of Commerce that "the future of the Jews in Roumania is safe." This optimism, however, is not shared by the Jewish leaders who are forced to apprehension over many alarming possibilities. They see a government attempting to remain loyal to liberal principles in the face of an increasing agitation. And, they notice certain signs of hesitancy and capitulation which they fear may have serious consequences.

GREECE

In March, former Premier Euleutherios Venizelos directed a revolt against the present Tsaldaris government in an attempt to establish a Fascist regime which, it was deduced from the previous attitude of the leader of the revolt, would include the elimination of Jews from Greek life. But the revolt was crushed successfully; Minister of War Kondylis in command of the government army, visited the Rabbi of Kavalla and expressed his satisfaction with the patriotic attitude demonstrated by the Jews of Salonica and throughout northern Greece. Large numbers of Jewish volunteers joined the army in response to the call of the government. Following the revolt, opposition newspapers were banned, including the anti-Semitic press. The rebel Fardis, leader of a pogrom in Salonica in 1929, was arrested.

To the report that the government had agreed to segregate the Jews in their own electoral college, Premier Kondylis replied, on February 8, 1935, that the government stood firmly on the principle of equality and would never accept such a segregation. A decree abolishing the separate electoral college for the Jews of Salonica had been published on October 16. Furthermore, on May 20 a decree prohibiting the press from libeling any religion was issued by the government. It was announced, also, on April 25, that a special department for national minorities was to be set up in the Greek government, whose function it would be to insure the proper observance of Greece's international obligations. On March 28, the Greek government ordered that all anti-Jewish organizations, particularly the E E E, the Greek Nazis, should be disbanded.
Especially in Salonika, the economic condition of the Jewish community has become intolerable. A total of 11,022 families received Passover food from the Salonika community in 1935, three-quarters of the entire Jewish population of 15,000. Upon visiting the city on June 21, the Minister of Interior, Kyros, was so impressed by the poverty and misery of the Jewish population that he decided to allocate a substantial sum for the immediate repair of houses in the slum district. Emigration is a primary necessity; and on May 26 thousands of Jews stormed the Palestine office in Salonika in the hope of obtaining visas to proceed to Palestine. Dissatisfaction has been rife over the methods of the Jewish Agency in distributing immigration certificates.

After the British Legation had complained that Greece had become the center for an organization furthering illegal immigration of Jews into Palestine, the Greek government, on November 1, 1935, established a strict control over the movements of Jewish travelers. It was announced on November 30 that no foreign Jew would henceforth be permitted to enter Greece except by special permission of the Ministry of Foreign Affairs. On December 3, the Greek Minister to the United States denied the report. But, on December 27 the Chief of Police of Salonika said that the government had not withdrawn its order of November 30 and that “not even one Jewish foreigner can enter the country without a special authorization from the Ministry of Foreign Affairs.” On December 16, Premier Tsaldaris announced that because the order restricting entrance of Jews into Greece resulted in damage to Greek business, it would be applied only to Jews from Germany and Poland.

**Baltic Countries**

The National Socialist propaganda center in Berlin has directed a special offensive against the Baltic countries, in an attempt to win them away from Russian influence. In Lithuania, propaganda has been directed particularly into anti-Semitic channels in order to disguise the immediate objective of Nazi foreign policy: the recapture of Memel. A trial of 126 Nazis charged with a plot to regain part of
Lithuania by armed force for Germany began on December 13. When the German government concentrated troops along the Lithuanian border on January 20, the Lithuanians did likewise and a serious war threat was created. Ninety Nazis were, nevertheless, sentenced by court martial to terms of death and imprisonment. Protest meetings were held throughout Germany. Great Britain, France, and Italy warned Lithuania that the statute governing the territory must be observed. As a result of this intervention, President Smetona commuted the death sentenced of four Nazis to life imprisonment.

The past year was not an encouraging one for the Jews of Lithuania. An economic survey, made public by the Association of Jewish Credit Kassas on June 25, 1935, described in detail the difficulties affecting the Jewish merchants, peddlers, and artisans. Three thousand Jewish families, half of the entire Jewish population of Kaunas, received Passover aid. A most striking indication of the increasing impoverishment is the growing Jewish emigration from Lithuania. At present it constitutes eighty-five percent of the total emigration from the country. The principal refuge has been Palestine.

Nazi propaganda among the peasants has taken the form of urging them to boycott Jewish peddlers and merchants. On April 20, the Lithuanian Minister of Interior instructed local authorities to take firmer measures against the distribution by Nazi agents of anti-Jewish propaganda. There followed a memorandum submitted to the government by Chief Rabbi Spiro. However, the Verslas organization of merchants and artisans, engaged in competing with the Jews, has spread a great deal of unrest throughout the country. The Lithuanian government even allowed this organization the use of the official radio station for the broadcasting of anti-Jewish speeches at its conference on December 2. A unique example of the governmental attitude was its prohibition of newspaper reports of, or comment upon, an interview granted the Jewish Telegraphic Agency by the Minister of the Interior, in which the latter stressed the friendly cooperation which should exist between Jew and non-Jew in the country. Other acts of the government have been similarly exasperating: nationalization of
the flax export trade which is principally in the hands of Jews; and cancellation of the customary $4,000 subsidy for the only Jewish teachers seminary in Lithuania.

Other ominous signs were the complete exclusion of the Jewish students from the medical school of the University of Kaunas and the dismissal of Dr. Noah Shapiro of the same university from the medical faculty because of the agitation of anti-Semitic students. In addition the declining political importance of the Lithuanian Jews was emphasized by the results of the November national elections in the municipalities wherein the Jews lost a total of 25 seats.

A dictatorial regime led by the agricultural elements and the political parties of the center has been ruling Latvia during the past year. Martial law gave way to a one party state as against the extreme left and the conservative elements, principally the large landowners. The Latvian Fascist party has been declared illegal.

But, according to the survey made by a Jewish Telegraphic Agency correspondent late in December of 1934, the Jews of Latvia are suffering new discriminations, reports of which have hardly broken through the strict censorship which prevails. A new chauvinism has arisen which tends to disregard the autonomy of minority groups, and reflects itself in dismissals of Jewish physicians, especially those suspected of the slightest socialistic sympathies or affiliations. It is reported that the German Ambassador in Riga has been active in encouraging this wave of anti-Semitism. However that may be, it is true that the methods employed in Latvia are very similar to those of Nazi Germany. Until the Fall of 1934 the boycott in Latvia of German products was complete. But, the government has ordered the boycott committee to stop its activities and the leaders have been arrested.

However, in March 1935, two leaders of the anti-Semitic Pekonkrust Party which demands the introduction of an "Aryan" paragraph and is strongly sympathetic with Nazi Germany, were convicted as conspirators seeking the overthrow of the government.
Yet, on the other hand, the Latvian Minister of the Interior closed the Jewish Artisans Federation for four months and dissolved the Jewish working class organizations such as the Socialist Bund and the Poale Zion, sending their leaders to concentration camps. Later, the artisans organization was legalized after the leaders had been chosen with the consent of the government. But the leaders of the Poale Zion were forced to leave the country on November 8, 1934.

As a result of this policy of suppression, no delegates from Latvia were allowed to be sent the World Zionist Congress in Lucerne in August, 1935. The government has prohibited the existence of political parties, among which it includes the Zionist Organization. Although the Jewish National Fund has not been prohibited, the authorities have issued an order that all collection boxes of the fund be removed from Jewish homes. Also, the government has withdrawn subsidies from private Jewish educational institutions, many of which have been forced to close for lack of funds.

* * *

Early in October, 1934, a parliamentary crisis and the concomitant confusion led the Cabinet to rule Esthonia by martial law. The government, representing a coalition of the Centrist and Farmers’ parties, has been opposed by radical groups of the Right and Left. In this respect, Esthonia has followed the lead of her neighbor, Latvia, in suspending democratic rule and adopting an open dictatorship. In March, 1935, a one-party system was established by decree and all dissident parties were outlawed. The single legal party is the Fatherland party whose stated object is to promote civil peace, national political ideals, and solidarity between classes.

The Jews in Esthonia have, since the war, enjoyed a wide autonomy in their cultural affairs and a real equality in law. The strong German minority, however, has felt the effects of Nazism. But, the state has not hesitated in repressing such manifestations. An official investigation was made by the government into Nazi influences in the administrative staffs of the schools. This Nazi activity led the Assembly of Esthonian students to demand the **numerus clausus**
clausus for minority students in the universities. Although the demand was aimed primarily against the German minority, it would of course affect the Jews. As a result, the Jewish students have been placed in an awkward position: as a minority they resent a *numerus clausus*; but they also see the danger of the Nazi influence.

Yet, under the corporative state, the Jews of Esthonia may look forward to greater political representation. Here-tofore, only the city councils have had Jewish members in certain localities where the Jews lived in sufficient numbers, but Jews have not been represented in the national parliament.

**Poland**

The distress and despair of Polish Jewry has come to be regarded as chronic. It has existed so long and upon so steady a level that distinctions between degrees of suffering cannot easily be made. However, the past year was a particularly bad one for the Jews of Poland. So desperate has their situation become, in fact, that the declaration of Foreign Minister Beck at the League Assembly in October of 1934, unilaterally refusing to accept further international minority protection, was accepted by the Jewish leaders as an event of relatively slight importance. For, the immediate problem of the Polish Jews, the last year has shown, is the desperate economic degradation which they have experienced and which shows no sign of amelioration. In December, 1934, Dr. Rautenstreich, Jewish member of the Sejm, speaking before the Parliamentary Budget Committee, declared that “sixty percent of the Jews in the small townships are in dire need of charity.” One out of every four Jews in Warsaw is starving. Fifty percent of the Jews in the city of Lvov are without food supply, as are thirty percent of the Jews in Lodz and Bialystok. Thousands of Jews suffered from the intense cold of Warsaw, and on January 11, 1935, besieged the offices of the Jewish community asking for coal.

The results of this condition have already been manifested. Mortality has increased alarmingly, particularly among the children. It was reported late in 1934, that in many of the smaller Jewish towns, every fourth Jewish
child is born dead, or dies immediately after birth. Toz, the Jewish Health Organization of Poland, reported on June 18, 1935, that 40,000 Jewish children were in need of medical and sanitary assistance. Tuberculosis is on the increase; and official statistics revealed that insanity has become more prevalent, so that now the Jewish proportion is double that of the general population. There is an ever-increasing number of suicides, to prevent which, it was reported on December 3, iron bars are being built on to the windows and balconies of upper floors of tenement houses inhabited by Jewish families.

These conditions are due, of course, to certain permanent economic factors which have been aggravated since the war chiefly: the impoverishment of the middle classes; the growth of cooperatives; and state control over industry. But, in addition, there are immediate causes for the present condition of the Jews in Poland. An Artisans' Law which went into effect on January 1, 1935, made it necessary for Jewish workers to pay heavy fees and pass severe tests before carrying on their trade. The government places heavy taxes upon the urban municipalities, thereby laying a disproportionate burden upon the Jewish town-dwellers. It is claimed that the Jews, though composing only ten percent of the population, are contributing as much as forty percent of the government budget. On February 22, the Minister of Finance issued a decree providing that taxes paid by Jews in Poland for the maintenance of Jewish communal institutions should be increased so as to equal from fifteen percent to thirty percent of their general income tax.

Anti-Jewish propaganda and the activities of such organizations as the proscribed Naras (National Radicals) and the Endeks (National Democrats) have continued unabated. This agitation resulted on June 9, 1935, in severe riots in Grodno when 60 Jews were injured, three of them critically, two of whom have since died. The Mayor of the municipality issued an appeal to Polish youth "not to disgrace Polish tradition" and the police forces took steps to preserve peace. The riots followed a clash between Jewish and non-Jewish youth at a dance hall. Newspapers reporting the details of the riot were confiscated by the
Polish government. The Minister of Interior received a delegation from the Jewish community of Grodno which listed in detail the excesses and their victims, and demanded protection.

Previously, on November 14, 1934, at Krakow, bands of Endek students attacked Jewish students. Four of the assailants were sentenced to prison. The old argument that the number of Jewish students in medical faculties should be restricted because insufficient bodies of Jewish dead are furnished for use in anatomy classes was again revived by the Nara students in Warsaw in a disturbance on December 16. The dean of the faculty there, however, pointed out that it was not the duty of the students to provide the corpses.

The Endek Party gained an alarming victory in the municipal elections at Lodz on December 21. They succeeded in obtaining the posts of mayor, two vice-mayoralities, and five other municipal executive offices. The 250,000 Jews of the city dreaded the consequences.

Shortly after the elections, a law was introduced to dismiss all Jewish employees in municipal institutions. After a stormy all-night session on March 15, the Jewish members of the council, joined by members of the government party, Socialists, and the Christian parties, walked out of the meeting place leaving no quorum for the passage of the bill. The government commissioner, acting as president of the municipal council, refused, one week later, to permit a vote on the proposal, thus intervening on behalf of the civil rights of the Jews of Poland. He announced that such a law would contravene the Polish constitution. When, on March 27, the anti-Semitic majority of the council attempted to eliminate from the municipal budget any subventions for Jewish organizations on the grounds that “Jews are only guests of Poland,” the government commissioner again vetoed it, saying: “The Jewish relief organizations are doing great and good work and are, therefore, entitled to benefit from the municipal budget.”

The ritual murder cry was again raised twice during the past year in Poland: in Ruda, near Kattowice, where a lost Christian child was finally discovered wandering in a neighboring village; and in Szduvowiet where two members
of the Nara party accused a Jewish baker of ritual murder, in order to cover up their own crime of killing and robbing a town official.

Nor has there been any political security for the Jews of Poland. On February 14, 1935, Dr. Joshua Thon, expressing the indignation of the Jewish population against the government, refused to vote for the government's budget, and was joined by the other Jewish members of the parliament. "We are," Dr. Thon declared, "greatly disturbed by the fact that the government is not making even the slightest endeavor to ease the fate of the Jewish population." He pointed out that while the government is not permitting violence against the Jews, it disregards the attacks on them. Furthermore, he stated, the government seems desirous of eliminating the autonomy of the Jewish community which was guaranteed by the Polish constitution.

A new Polish constitution was signed on April 23, and became effective on the following day. Under it the President is the absolute ruler of the country, and parliament has only a minor governing role. In protest over the new constitution, which, as originally drafted, deprived Jews and other minorities of the right of proportional representation, Dr. Joshua Thon resigned from the presidency of the Jewish Parliamentary Club. He made this move because the Club had decided not to vote against the new constitution, but only to refrain from voting for it. On May 27 the government modified the election regulations by providing a greater number of seats for cities with large Jewish populations.

The death of Marshal Pilsudski, dictator of Poland, early in May was another blow to the political security of the Jews of Poland. Although he had carefully refrained from taking a public and positive stand on the Jewish question in recent years, it was realized that Pilsudski's influence was a restraining factor of decisive benefit. Memorial meetings in his honor were held throughout Poland by the Jewish communities. All Jewish boys born during the month of May in Rodno, Poland were, the community decided, to be named Josef for the late Marshal.

The evolution in Polish foreign policy which has taken the form of a flirtatious friendship with Nazi Germany is
another cause for great concern on the part of the Polish Jews. During the past year, the Jewish Deputies of Parliament have constantly pointed to the danger of such an orientation. They have done so not merely on theoretical grounds but also because the government has been inclined to sacrifice the rights of the Jews to its desire for a friendship with the Nazis. When General Goering visited Warsaw in January, *Haint*, Warsaw Yiddish daily, was confiscated for having published a critical editorial. The Minister of Germany to Poland has warmly praised Hitler in many public pronouncements. Relations between Poland and France, her one-time ally, have become increasingly strained. The declaration of Foreign Minister Beck at Geneva, repudiating international control of her minorities, was treated by the Jewish deputies as dangerous principally because it indicated the adoption of a course favorable and similar to that of Nazi Germany. However, as the year proceeded, and as Poland noted the isolation to which she was being forced, an attempt was made to regain French confidence.

Despite the opportunities offered for recourse to the League of Nations, Polish Jewry does not seem inclined to employ the Minorities Treaties or to go against the wishes of the government. In a speech before the Sejm on November 30, 1934, Dr. Thon emphasized that “so long as I have anything to do with Jewish politics in Poland we shall not bring our complaints to the forum of the League of Nations.”

The Jews of Poland, however, are refusing to become demoralized over their condition. The past year has been significant for the growth of national vocational organizations of Jewish workers, particularly farmers and engineers. A league of Jewish technical associations is being planned. The Joint Distribution Committee has intensified its campaign of assistance to Jewish artisans so that they may obtain the necessary licenses. In order to ameliorate the conditions of the Jewish medical students and comply with their requests, the Warsaw Jewish community decided to furnish the corpses of indigent Jews for use in anatomy classes. On December 19, 1934, all Jewish cooperatives in Poland formed a united body to protect their existence and to combat the competition of non-Jewish cooperatives.
which receive extensive credit from government funds. A central union of all Jewish hospitals in Poland is also being considered.

During the past year, there have been repeated protests to the Polish authorities on behalf of the Tarbuth (Hebrew) schools. Not only has the government withdrawn its subsidy to these institutions, but it has ruled that they must give a certain number of courses in the Polish language. On the other hand, the schools maintained by the Agudath Israel were on June 12, 1935, given the full rights of government schools under an order issued by the Ministry of Education.

The Anti-Nazi Boycott Committee of Poland was closed down by the government on June 23, and all newspapers publishing the fact were confiscated. The official reason given by the government was mismanagement, but actually it appears that the desire to negotiate a trade agreement with Germany is the real cause. Also, the offices of Agro-Yid, the organization established to stimulate the migration of Polish Jews to Soviet Russia, were closed by authorities following a campaign by the organization to remove impoverished Jews from Poland to Biro-Bidjan. The government gave as a reason for closing the office that the organization did not observe its by-laws.

Toward the end of the year, in all Jewish communities of the world, a special appeal was made for funds to relieve the distress of the impoverished Polish Jews. In England, this drive was conducted separately from the appeal for German Jewry. Because of the decline of the value of the dollar, and the deep misery of Polish Jewry, assistance is most urgently needed for rehabilitation and reconstruction.

**Soviet Russia**

The increased interest in Biro-Bidjan was the outstanding event of the year in Soviet Russia. It was reported on March 15, 1935, that more than 1,000 Jewish families had migrated there from January 1 to March 8. The quota for the next quarter of the year was to be 3,000. M. Kalinin Chairman of the Union Central Executive Committee, announced on November 5 that the government desired
to see a Jewish Socialist Republic in Biro-Bidjan within the next five or eight years. Joseph Lieberberg, author and former head of the Jewish cultural division of the Ukrainian Academy of Knowledge, has been appointed head of the organization committee for Biro-Bidjan. A Soviet conference called to appoint an all Jewish-local government for Biro-Bidjan opened in the territory on December 19, 1934.

In May, 1935, the Soviet government decided to make plans for the mass admission of Jewish immigrants from Poland and other neighboring countries into Biro-Bidjan. It is planned to permit 4,500 foreign Jews, who meet certain requirements, to enter. Settlement of German-Jewish refugees will also be encouraged. On May 15, M. Kantorovich, vice-chairman of the government planning commission, announced a five-year plan for Biro-Bidjan including a total population of 220,000 of whom 120,000 will be new immigrants, the establishment of a metallurgical base employing 10,000 workers, and the introduction of a trans-Siberian airline. What appears to be a surprising deviation from Communist principles was announced on June 20 by the government, when the right of private property in land was recognized in Biro-Bidjan. While required to work on the collective farms, Jewish colonists in Biro-Bidjan may, within certain limits, obtain land whose produce would belong to them individually, and not to the collective. It was explained that "the peculiar qualities and conditions of the Far East must be taken into consideration."

Following their three week tour throughout Biro-Bidjan, Dr. Joseph Rosen, representative of the Joint Distribution Committee, and Dr. Jacob Begelnitsky, of the Ort, presented a report on November 8, 1934, dealing with the future prospects of the autonomous territory. They concluded that, although government subsidies were necessary in order to clear and drain the land, the development plan was feasible and desirable. As for the threat of war in the Far East, Dr. Rosen concluded that "with the present political situation in Europe it is not easy to say where the danger for the Jewish masses is greater—in the Far East or in the Near West."
It was announced, also, on March 15, 1935, that the fifth autonomous Jewish region in the Soviet Union, Larindorf, had been constituted in Crimea where colonization work is being conducted by the American Jewish Joint Agricultural Corporation. The new autonomous region consists of 50 collective villages. There are, in addition to Biro-Bidjan in the Far East, three other autonomous regions in the Ukraine: Kalinindorf, Stalindorf, and Zlatapol. A conference of delegates from these regions took place in Moscow on January 11 where the economic results and cultural progress of the collectives was emphasized. Dr. David Lwowitch, leader of the Ort, reported on March 25 that “the situation of the Jews in Soviet Russia has improved tremendously since my last visit in 1928.” In order to attract new Jewish colonists to the Crimea region, the government decided on April 19 to exempt Jewish colonists from delivering their wheat and milk to the government. And, on February 1, it was announced that the indebtedness of the Jewish agricultural collectives in the Ukraine and in other parts of Russia, which amounted to eleven million rubles (about six million dollars) had been written off by Soviet decree. The sum covers loans extended to them by up to January 1, 1935. On May 30, 1935, it was further announced from Moscow that the government would cancel 4,602,000 rubles more (approximately $2,500,-000) of the debt which the Jewish colonies established by the Agro-Joint in Crimea. The positive effort to aid in the establishment of Jewish collective farms has exercised an attraction for oppressed Jews in neighboring countries.

The political situation of the Jews in Russia has not changed, but there have in the past year come certain manifestations and reports of a disturbing nature. M. Portnoff, president of the Stalindorf Jewish autonomous region, was expelled from the Communist Party in April because, as the indictment read, he was favorable to Trotsky. Four Jews, all of them affirming their innocence, were among the fourteen persons executed in connection with the assassination of Sergei Kirov, Communist official killed, it was charged, by counter-revolutionary elements. Reports from Warsaw, however, that anti-Jewish riots had taken place in Leningrad and Moscow were shown to
be false, although there are evidences that the membership of a large number of Jews in the opposition movement whose leader is Leon Trotsky, exiled Bolshevik revolutionary, had caused ill-feeling.

The death of Peter Smidowitch on April 16, non-Jewish vice-president of the U.S.S.R., and chairman of the Comzet, the government bureau to settle Jews on land, was a severe blow to Soviet Jewry. He was regarded as friendly to Zionists and the Hebrew language. His intervention was believed to have saved the Great Synagogue in Moscow from destruction.

As usual, the Jewish Communist newspapers were active in stimulating the anti-religious campaign which was especially fervent before Passover.

Not only has the Soviet government in the past year taken an increasing interest in establishing and furthering Jewish colonization, but there were also signs that the strict disabilities imposed upon religious leaders following the revolution would be somewhat alleviated. A decree published on October 9, 1934, restored the full civic rights of clergymen, cantors, sextons, and other religious functionaries formerly deprived of rights as enemies of the government if they "have engaged in productive and socially useful labor during the course of five years." As a result of the decree, these declassed individuals, among whom a considerable number are Jews, may in the future be able to obtain bread cards as citizens, vote in Soviet elections, and will be enabled to send their children to high schools and universities.

PALESTINE

Palestine has remained a barometer of the increasing pressure of anti-Jewish tendencies throughout the world. On November 16, 1934, the government granted 9,700 immigration certificates for the subsequent six month period, a figure which called forth protests from the Executive of the Jewish Agency which had asked for 18,600. The memorandum of the Agency pointed out that there was an increasing shortage of Jewish labor, particularly in the orange industry. By the end of 1934, there were, it
was estimated, 305,000 Jews in Palestine. Mr. James G. MacDonald, League of Nations High Commissioner for Refugees, reported on July 18, 1935, that 27,000 German refugees had entered the country since 1932. The great number of entry permits which this emigration exacted has made it more difficult for Polish Jews to obtain visa permits to enter Palestine. The Polish Zionist Federation on December 4 protested to the Jewish Agency against the allotment of the 3,000 permits to Poland, which was regarded as an unfair proportion.

In order to prevent illegal immigration, the Palestine police have made drastic efforts to round up suspects. Sir Philip Cunliffe-Lister, British Secretary of State for the Colonies, declared in the House of Commons on December 5, 1934, that 627 illegal immigrants had been deported from Palestine during the year 1934. The situation was dramatically emphasized, when on February 11, 1935, one hundred illegal entrants who had been arrested for deportation went on a hunger strike.

In a memorandum submitted to the Permanent Mandates Commission of the League of Nations on June 3, 1935, the Jewish Agency reported that during the year 1934, a total of $35,000,000 had been employed by Jews in order to acquire 110,970 metric dunams of land, Arabs receiving $8,240,000 for land purchased from them. During the year also, industrial and non-agricultural activity was increased. In a report covering the year 1934, the Palestine Economic Corporation pointed out that "the economic situation presents many of the attributes of a boom, carrying with it the dangers inherent in boom conditions." This was particularly noticeable in the inflation of land values. Rising rents forced the Government to fix maximum rentals, even in rural districts. The situation was aggravated by a steady migration of Jewish agricultural workers to the towns. Perhaps the most striking index of the growing prosperity has been the thirty-seven percent increase in imports and twenty-four percent increase in exports, over the preceding year. Additional improvements have been undertaken to render the port of Jaffa more advantageous for handling citrus fruit exports in 1935. The consumption of electricity increased by over sixty percent in 1934; the tonnage of
cargo discharged at Jaffa and Haifa by forty-three percent; and there were corresponding increases in agricultural production. But, withal, some observers have expressed fears over the growing industrialization and heavy capitalization of the country.

There were several other events of economic significance. Late in 1934, the High Commissioner for Palestine, Sir Arthur Grenfell Wauchope, announced the transfer of the Huleh concession to the Palestine Land Development Company. The Huleh swamps exceed 55,000 dunams (11,765 acres) in area; and the drainage that is being planned will make available a large area of fertile soil for settlement by colonists, both Jewish and Arab.

On January 14, 1935, the pipe line from the Mosul oil fields was officially inaugurated at Kirkuk. This great engineering feat is about 1,200 miles long and was completed at a total cost of fifty million dollars.

Relations between Jews and Arabs in Palestine have become more disturbed with the increased demand for Jewish immigration permits and with the rise of a new nationalism, stimulated in some instances by Nazi propaganda. The Arabs continue to complain that thousands of Jews are being smuggled into the country; while the counter-charge is offered that thousands of Arabs from Syria and Trans-Jordania cross into Palestine. Each group has organized forces to check the inflow of the other. On October 28, 1934, the Arab Labor Federation decided to boycott Jewish enterprises because, as its leaders stated, "Jews picket places where Arab workers are employed." On January 4, 1935, Arab leaders addressing the Mandates Commission of the League threatened to "use violence to regulate the situation in Palestine." Attacks by Arabs on Jews have actually taken place; four of them in the week of May 5, 1935, including the murder of Kalman Shapiro, an instructor in the National Labor Organization, arousing great concern.

Contrary to the express wishes of the Jewish leaders, the government continues to favor the establishment of a legislative council and other representative institutions in Palestine. British officials are reported to be formulating
plans in this direction. On January 1, 1935, a new system of municipal administration was put into effect, taking most of the administrative power out of the hands of the elected mayors and councils of the cities and giving it to a town clerk appointed by the Government. This decision was inspired by the uncovering of a scandal involving the administration of the former Arab Mayor of Jerusalem. On January 24, 1935, after five years' absence from the Municipal Council of Jerusalem, six Jewish councilmen took their seats there.

That Palestine be declared a crown colony with a view eventually to its becoming one of the British dominions, was suggested, in February 1935, by Moshe Smilansky, President of the Jewish Farmers' Association, who expressed the view that the mandate method of the government had failed because it had hampered economic growth and international trade and had made Palestine a football of intrigue between the great powers.

Hope that Transjordania may eventually be opened for settlement by Jews was evoked on April 1 when the Governing Council of the territory annulled the existing restrictions against the sale of land to citizens of foreign nationality. However, the British administration announced through Sir Philip Cunliffe-Lister in the House of Commons on March 26, that "the possibility of such settlement must depend entirely upon local conditions and upon the advice of the High Commissioner of Palestine."

Relations between the religious factions have not been altogether peaceful. On March 3, 1935, ten persons were injured at Tel Aviv in street clashes between religious and Jews who were not observing the Sabbath, when persons who had attended a meeting of protest against non-observers of the Sabbath, smashed the windows of Jewish shops which were open, and stopped taxis carrying Jewish passengers. Negotiations were begun in the Spring of 1935 between the Vaad Leumi, the National Council of Palestinian Jewry, and the Central Committee of Agudath Israel in order to establish some unity and peace in the ranks of Palestinian Jewry. The necessity for unity arises in part out of the fact that the Government wishes to be
able to speak to one authoritative body as representative of
the Jews of Palestine. Yet, the Agudath organization, on
April 19, announced the establishment of a new Jewish
Agency to compete with the present body and to conduct
independent political negotiations with the Government
and the League of Nations.

Perhaps the most valuable archeological discovery of
the year in Palestine was the unearthing of potsherds at
Tel Adduweir, the ancient Lachish, dating back 2,500 years
to the time of Jeremiah and confirming biblical references
to that period. They were examined by Professor Harry
Torczyner, expert on Semitic languages in the Hebrew
University. The twelve potsherds were discovered by
J. L. Starkey, head of the Welcome Archeological Expedition.
ANNIVERSARIES AND OTHER CELEBRATIONS

UNITED STATES

July 8, 1934. Savannah Beach, Ga.: Celebration of ninetieth anniversary of birth of Mrs. Sophia Gazan, communal and philanthropic worker.


September 25, 1934. New York City: Celebration of fiftieth anniversary of birth of Bernard S. Deutsch, president of Board of Aldermen and of American Jewish Congress.

September 27, 1934. New York City: Celebration of eightieth anniversary of birth of Benno Lewinson, prominent lawyer.

September, 1934. Harvey, Ill.: Celebration of seventy-fifth anniversary of birth of Isaac Marks, sculptor.


October 19, 1934. Omaha, Neb.: Celebration of fiftieth anniversary of founding of Omaha Lodge, I. O. B. B.


November 6, 1934. New York City: Sixtieth anniversary of Jewish Social Service Association, formerly United Hebrew Charities.

November 10, 1934. New York City: Twenty-fifth anniversary of founding of Phi Sigma Delta fraternity.


November 20, 1934. Chicago, Ill.: Seventy-fifth anniversary of birth of Samuel Alschuler, judge, Court of Appeals.


November 23, 1934. Newburgh, N. Y.: Celebration of eightieth anniversary of founding of Congregation Beth Jacob.

November 24, 1934. New York City: Eighty-fifth anniversary of founding of the Free Sons of Israel.


December 3–6, 1934. New York City. Celebration of fiftieth anniversary of founding of Montefiore Hospital for Chronic Diseases.

December 6, 1934. New York City: German Jewish Congregation holds special services in commemoration of one hundred and twenty-fifth anniversary of David Einhorn, pioneer American rabbi.

December 7–9, 1934. Boston, Mass.: Celebration of eightieth anniversary of founding of Temple Israel.

December 7–10, 1934. Providence, R. I.: Celebration of ninetieth anniversary of founding of Temple Beth El.


December 9, 1934. New York City: Celebration of one hundred and twentieth anniversary of founding of Mirrer Yeshiva.

December 9-15, 1934. New York City: Celebration of one hundred and tenth anniversary of founding of CONGREGATION B'NAI JESHURUN.

December 12, 1934. Macon, Ga.: Celebration of seventy-fifth anniversary of founding of TEMPLE BETH ISRAEL.


December 24, 1934. Hartford, Conn.: Celebration of seventieth anniversary of birth of ABRAHAM KATTEN, communal worker.

December 28, 1934. New York City: Twenty-fifth anniversary meeting of Tau Epsilon Phi fraternity.

December, 1934. Seattle, Wash.: Celebration of twenty-fifth anniversary of founding of the SIGMA ALPHA MU fraternity, by University of Washington Chapter.

December, 1934. Memphis, Tenn.: Celebration of ninetieth anniversary of birth of DAVID GENSBURGER, B'nai B'rith Lodge member for 68 years.

December, 1934. Chicago, Ill.: Twenty-fifth anniversary on bench of JOSEPH SABATH, judge.

January 1, 1935. New York City: Twenty-fifth anniversary of SARA X. SCHOTTENFELS, as volunteer secretary of the New York Section, Council of Jewish Women.

January 13, 1935. Richmond Hill, N. Y.: Twenty-fifth anniversary of founding of CONGREGATION BETH ISRAEL.

January 15, 1935. New York City: Celebration of fortieth anniversary of founding of NEW YORK SECTION OF THE NATIONAL COUNCIL OF JEWISH WOMEN.

January 23, 1935. New York City: Celebration of fiftieth anniversary of birth of HARRY SCHNEIDERMAN, on staff of the American Jewish Committee for over twenty-five years.


January 26, 1935. Brooklyn, N. Y.: Celebration of thirty-fifth anniversary of founding of HEBREW EDUCATIONAL SOCIETY.


February 3, 1935. Brooklyn, N. Y.: Celebration of twenty-fifth anniversary of founding of BROOKLYN FEDERATION OF JEWISH CHARITIES.

February 3, 1935. Minneapolis, Minn.: Twenty-fifth annual meeting of the JEWISH FAMILY WELFARE ASSOCIATION.


February 9–11, 1935. Milwaukee, Wis.: Celebration of fiftieth anniversary of founding of CONGREGATION BETH ISRAEL.


February 14, 1935. New York City: Celebration of ninetieth anniversary of founding of WEST END SYNAGOGUE, SHAARE TEFILLAH.

February 17, 1935. New York City: Twenty-fifth anniversary of founding of TEACHER'S INSTITUTE OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA.


March, 1935. Milwaukee, Wis.: Twenty-fifth anniversary of service of Arthur J. Patek, chief of staff of Mount Sinai Hospital, celebrated on his retirement.


April 2, 1935. Pittsburgh, Pa.: Celebration of fiftieth anniversary in Rabbinate, of Aaron M. Ashinsky, Orthodox Rabbi.

April 5–8, 1935. Dallas, Tex.: Celebration of golden jubilee of founding of Congregation Shearith Israel.


April 10, 1935. New York City: Twenty-fifth anniversary of founding of the Crippled CHILDREN’S AFTER CARE, INC.

April 10, 1935. New York City: Celebration of one hundred and fifteenth anniversary of founding of the HEBREW MUTUAL BENEFIT SOCIETY.


April 13, 1935. New York City: Ninetieth anniversary of founding of TEMPLE EMANU-EL.


May 5, 1935. New York City: Celebration of seventieth anniversary of birth of CHAIM ZHITLOWSKY.

May 5, 1935. New York City: Celebration of twenty-fifth anniversary of founding of CONGREGATION GATES OF PRAYER.

May 5, 1935. Pittsburgh, Pa.: Celebration of twenty-fifth anniversary of founding of CONGREGATION KESER TORAH.


May 5, 1935. Flushing, L. I., N. Y.: Celebration of thirty-fifth anniversary of founding of CONGREGATION SHEARITH ISRAEL.


May 17-18, 1935. San Francisco Cal.: Eighty-fifth anniversary of founding of CONGREGATION SHEARITH ISRAEL.

May 20, 1935. Pittsburgh, Pa.: Twenty-fifth anniversary in rabbinate of BENJAMIN A. LICHTER.

May 24, 1935. New York City: Celebration of twenty-fifth anniversary of ABRAHAM J. GOLDFARB, as professor at City College.

May 24, 1935. Providence, R. I.: Celebration of tenth anniversary of ISRAEL M. GOLDMAN, as rabbi of Temple Emanuel.


May 26, 1935. Cleveland, Ohio: Celebration of eighty-fifth anniversary of founding of TIFERETH ISRAEL TEMPLE.

May 26, 1935. Philadelphia, Pa.: Seventieth anniversary of founding of the JEWISH HOSPITAL ASSOCIATION.

May, 1935. Denver, Colo.: Twenty-fifth anniversary of founding of the EX-PATIENTS’ TUBERCULAR HOME.


June 28, 1935. Chicago, Ill.: Celebration of twenty-fifth anniversary of Henry Englander, as professor at Hebrew Union College, noted in resolution at annual convention of Central Conference of American Rabbis.


June, 1935. Dallas, Tex.: Celebration of fifteenth anniversary of David Lefkowitz, as rabbi of Temple Emanu El; thirty-fifth anniversary in rabbinate and commemorated election for life.


August 5–8, 1934. Oslo, Norway: Celebration of twenty-fifth anniversary of founding of the Jewish Youth Organization of Oslo.


August, 1934. Breslau, Germany: One hundredth anniversary of founding of the Brothers and Friends of the Ahabat Achim, philanthropic organization.


August, 1934. Berlin, Germany: Ninetieth anniversary of birth of Oskar Loew, dean of chemists and former professor at University of Munich.

September 1, 1934. Berlin, Germany: Sixtieth anniversary of birth of Ismar Elroegen, professor at School for Jewish Learning.


September 13, 1934. Speyer, Germany: Celebration by community of eight hundred and fiftieth anniversary of founding of Jewish Community of Speyer.


October 30, 1934. Telshe, Lithuania: Sixtieth anniversary of founding of Rabbinical College of Telshe.

October, 1934. Floss, Germany: Two hundred and fiftieth anniversary of the Jewish Community of Floss celebrated by the community.


November 1, 1934. Kattowitz, Poland: Celebration of fiftieth anniversary of famous Chovevi Zion Conference.

November 20, 1934. Riga, Latvia: One hundred and fiftieth anniversary of founding of Mitau Synagogue, the oldest in Latvia.


November, 1934. Warsaw, Poland: Celebration of twenty-fifth anniversary of Moment, Yiddish daily.


December 7, 1934. Hedera, Palestine: Celebration of fiftieth anniversary of founding of colony of Hedera.

December 9, 1934. Altona, Germany: Celebration by community of two hundred and fiftieth anniversary of establishment of the Great Synagogue.


February 6, 1935. Tel Aviv, Palestine: Twenty-fifth anniversary of death of Moses Lob Lilienblum, pioneer.


April 2, 1935. Berlin, Germany: Celebration of ninetieth anniversary since issue of the proclamation calling for the formation of the Jewish Reform Community of Berlin.


May, 1935. Amsterdam, Netherlands: Celebration of seventieth anniversary of founding of the Nieuw Israelietisch Weekblad.

May, 1935. Durban, South Africa: Celebration of fiftieth anniversary of public service of Felix Charles Hollander, communal leader and former Mayor.


APPOINTMENTS, HONORS AND ELECTIONS

UNITED STATES

ADLER, HARRY, Bridgeton, N. J., elected to State Legislature, November 6, 1934.
ALTERMAN, MEYER, New York City, re-elected to State Legislature, November 6, 1934.
ALTMAN, JOSEPH, Atlantic City, N. J., re-elected to State Legislature, November 6, 1934.
AUSTIN, BERNARD, Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934.—appointed by Navy Department, Judge Advocate, with rank of Senior Grade Lieutenant, November, 1934.
BACHARACH, ISAAC, Atlantic City, N. J., re-elected to United States House of Representatives, November 6, 1934.
BEHRENDT, HENRY, Detroit, Mich., re-elected Sheriff, November 6, 1934.
BELLMAN, SAMUEL, Minneapolis, Minn., elected to State Legislature, November 6, 1934.
BENKSCH, ALFRED M., Cleveland, Ohio, appointed by Governor, State Commerce Director, November 22, 1934.
BLOOM, SOL, New York City, re-elected to United States House of Representatives, November 6, 1934.
BLOOM, COLEMAN, Baltimore, Md., appointed Executive Director of Jewish celebration of Maryland Tercentenary to be held in September, July 18, 1934.
BLOMBERG, AROLD M., Philadelphia, Pa., elected to State Legislature, November 6, 1934.
BLOM, PETER, Gaylordsville, Conn., awarded first prize, $1500 art award at 1934 Carnegie International Exhibit, Pittsburgh, Pa., for painting “South of Scranton”, October 18, 1934.
BLUMENTHAL, GEORGE, New York City, awarded by New York University, honorary degree of Doctor of Fine Arts, June 12, 1935.
BONDY, WILLIAM, New York City, awarded by Columbia University, honorary degree of Doctor of Laws, June 4, 1935.
BORINSTEIN, LOUIS J., Indianapolis, Ind., re-elected president of the Chamber of Commerce, December, 1934.
BRANDEIS, SUSAN D., New York City, elected by Legislature of the State of New York, member of State Board of Regents, February 13, 1935.
BRADUDE, JACOB M., Chicago, Ill., elected Judge, Municipal Court, November 6, 1934.
BREITHART, CHARLES A., Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934.
BREZNER, SAMUEL, Detroit, Mich., elected Judge, Probate Court, November 6, 1934.

BRODSTEIN, EDWARD, Asbury Park, N. J., appointed postmaster, October 1, 1934.

BUSH, PHILIP LEE, San Francisco, Cal., re-elected member of Board of Education, November 6, 1934.

BUTZEL, FRED M., Detroit, Mich., awarded by Wayne University, honorary degree of Doctor of Laws, June 4, 1935.

CAHN, BERTRAM J., Chicago, Ill., elected Trustee of Northwestern University, July, 1934.


CARVER, A. S., Bangor, Me., elected President of the Old Town (Me.) Chamber of Commerce, June, 1935.

CELLER, EMANUEL, Brooklyn, N. Y., re-elected to United States House of Representatives, November 6, 1934.

CITRON, WILLIAM M., Middletown, Conn., elected to United States House of Representatives, November 6, 1934.

COHEN, A. LOU, Seattle, Wash., elected to State Legislature, November 6, 1934.


COHEN, S. HOWARD, New York City, re-elected president of the Board of Elections, January 2, 1935.

COHEN, SOLOMON SOLIS-, Philadelphia, Pa., awarded by Knesseth Israel Alumni Association, the fifth annual award, in recognition of achievements in the fields of science, medicine, education, civic interest and cultural accomplishments, May 26, 1935.

COHN, JULIUS, Portland, Ore., appointed Judge, Municipal Court (first Jew in 30 years in Oregon), June, 1935.

CONTENT, HAROLD AUGUSTUS, New York City, awarded by Columbia University, Alumni Medal for valuable service, February 12, 1935.

COWEN, DAVID C., Spokane, Wash., elected to State Legislature, November 6, 1934.

CUBA, MAX M., Atlanta, Ga., appointed by Mayor James L. Key, Chairman of Municipal Housing Authority, July 25, 1934.

DANZIS, MAX, Newark, N. J., elected president of the Academy of Medicine of Northern New Jersey, May 16, 1935.

DAVIDSON, SAMUEL M., New Britain, Conn., elected member of Board of Young Men's Christian Association (first Jew in the city), April, 1935.


DICKSTEIN, SAMUEL, New York City, re-elected to United States House of Representatives, November 6, 1934.

DINKELSPIEL, HENRY G. W., San Francisco, Cal., appointed Vice-Consul to Siam, August, 1934.

DRUCKER, JOSEPH J., Chicago, Ill., elected Judge, Municipal Court, November 6, 1934.

DUSHKIN, ALEXANDER M., Chicago, Ill., elected Professor in Department of Education, at Hebrew University, Jerusalem, Palestine, October 24, 1934.
Efros, Israel, Buffalo, N. Y., appointed by University of Buffalo, lecturer in Semitic languages and literature in the College of Arts and Sciences, September 30, 1934.

Einstein, Albert, Princeton, N. J., awarded by Newark Committee, in Absentia degree of Doctor of Humanities, July 14, 1934; awarded by Yeshiva College, honorary degree of Doctor of Humane Letters, October 8, 1934; awarded Medal of Franklin Institute, Philadelphia, Pa., May 15, 1935; awarded by Harvard University, honorary degree of Doctor of Science, June 20, 1935.

Ellenbogen, Henry, Pittsburgh, Pa., re-elected to United States House of Representatives, November 6, 1934.

Elman, Mischa, New York City, awarded by President Arturo Alessandri of Chile, the Medal Almerito, September, 1934.

Eppstein, Victor, Scranton, Pa., elected Chairman of the Scranton Governmental Study Committee, for revision of the Pennsylvania State Constitution and the Charter of the City of Scranton, June 9, 1935.

Epstein, Max, Passaic, N. J., appointed by the National Association of Real Estate Boards, on the National Committee for State and Local Taxation, July 17, 1934.

Ewig, Arthur B., Kingston, N. Y., elected Attorney of Ulster County by the Board of Supervisors, November, 1934.

Falk, Alexander A., New York City, re-elected to State Legislature, November 6, 1934.

Farberstein, Leonard, New York City, re-elected to State Legislature, November 6, 1934.

Feinberg, B. F., Plattsburg, N. Y., re-elected to State Senate, November 6, 1934.

Feld, A. Spencer, New York City, re-elected to State Senate, November 6, 1934.

Feldman, Abraham J., Hartford, Conn., presented engrossed resolution passed by Common Council and signed by Mayor, in appreciation of his civic, humanitarian and educational interests of importance, June, 1935.

Finestone, Lewis J., Philadelphia, Pa., elected to State Legislature, November 6, 1934.

Freed, Edgar, Portland, Ore., appointed Oregon Administrator of the National Housing Act, August, 1934.


Friedlander, I., Houston, Tex., elected President of the United States Building and Loan League, November, 1934.

Gerber, Will, Memphis, Tenn., appointed City Attorney, January 1, 1935.

Gladstone, Benjamin, New York City, re-elected to State Legislature, November 6, 1934.


Goldberg, Sidney G., Essex Co., N. J., elected to State Legislature, November 6, 1934.
GOLDBURG, NORMAN, Sacramento, Cal., appointed Chaplain of lower house of State Legislature, January, 1935.

GOLDEN, ISADORE M., San Francisco, Cal., appointed Judge, Superior Court, July, 1934.

GOLDMAN, ALBERT, New York City, appointed by Postmaster General, acting postmaster, August 14, 1934; appointed by President, postmaster, January 16, 1935.

GOLDSTEIN, AARON F., Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934.

GOLDSTEIN, BURTON, Chicago, Ill., appointed to the United States Naval Academy at Annapolis, October, 1934.

GOLDSTEIN, C. MORTON, Baltimore, Md., appointed by Governor, Associate Judge of the People's Court, May, 1935.

GOLDSTEIN, JONAH J., New York City, appointed by Governor, Judge, Court of General Sessions, January, 1935.


GRAY, SIDNEY C., Detroit, Mich., elected to State Senate, November 6, 1934.

GREENBERG, JACOB, New York City, appointed by Board of Education, Associate Superintendent of Schools, September 26, 1934.

GREENEWALD, OSCAR, Milwaukee, Wis., honored by Elks with engraved testimonial of appreciation for his services to the Order and to the Community, June, 1935.

GREENSTEIN, L. ARTHUR, Philadelphia, Pa., elected to State Legislature, November 6, 1934.

GRUENING, ERNEST H., New York City, appointed by Secretary of the Interior, head of Division of Territories and Island Possessions, August 17, 1934.

HAAS, EMIL H., New York City, elected Judge, Municipal Court, November 6, 1934.

HAAS, JOSEPH, New York City, appointed Lieutenant Colonel in Medical Reserve Corps, United States Army, August, 1934.

HALPER, ALBERT, New York City, awarded $2,000 Guggenheim Foundation Fellowship for creative literary work, August, 1934.

Hamerman, Joseph, New York City, re-elected to State Legislature, November 6, 1934.

HARTOGENSIS, B. H., Baltimore, Md., appointed by Governor, Chairman of the Commission to Revise the Land and Inheritance Laws of Maryland, April 10, 1935.

HECHT, RUDOLPH S., New Orleans, La., elected President of the American Bankers' Association, November, 1934.

HELFAND, JULIUS, Brooklyn, N. Y., elected to State Legislature, November 6, 1934.

HERTZ, EMANUEL, New York City, awarded by Knox College, honorary degree of Doctor of Letters, June, 1935.

HERTZ, DAVID RALPH, Cleveland, Ohio, elected Judge, Common Pleas Court, November 6, 1934.

HESSE, SYDNEY A., Cleveland, Ohio, elected to State Legislature, November 6, 1934.

HEYMAN, LAZARUS, Danbury, Conn., appointed by Legislature, Associate Judge, May 28, 1935.
HIRSCHFELD, A. B., Denver, Colo., elected to State Senate, November 6, 1934.
HODES, BARNETT, Chicago, Ill., awarded 1934 Distinguished Service Award, given annually to Chicagoan under thirty-five years of age who has done most for the city, January, 1935.
HUTZLER, ALBERT D., Baltimore, Md., appointed member of Board of Trustees of Goucher College, October, 1934; appointed member of Maryland Emergency Housing and Park Commission, November 6, 1934.
JOSEPH, LAZARUS, New York City, elected to State Senate, November 6, 1934.
KAHN, ELY JACQUES, New York City, awarded by American Institute of Architects, Certificate of Fellowship, for notable work, November 14, 1934.
KAHN, MRS. FLORENCE PRAG, San Francisco, Cal., re-elected to United States House of Representatives, November 6, 1934.
KALISKY, DAVID J., New York City, awarded by French Government, decoration of Legion of Honor, May 9, 1935.
KAMINSKY, GEORGE, Brooklyn, N. Y., elected to State Legislature, November 6, 1934.
KAPLAN, NATHAN D., Chicago, Ill., appointed Danish Consul for Jaffa and Tel Aviv, Palestine, March 18, 1935.
KARABELL, CHARLES J., Indianapolis, Ind., appointed by Governor, Judge, Municipal Court, January, 1935.
KLEIN, CHARLES, Philadelphia, Pa., appointed by Governor, Associate Judge, Orphans' Court, December 24, 1934.
KLEINFELD, PHILIP M., Brooklyn, N. Y., re-elected to State Senate, November 6, 1934.
KOHUT, MRS. REBEKAH, New York City, awarded by Jewish Institute of Religion, honorary degree of Doctor of Hebrew Letters, June 2, 1935.
KOMAIKO, Z. B., Chicago, Ill., awarded by Government of Lithuania, Cross of the Grand Duke Gdiminas, for services to the country, May 1, 1935.
KOPPLEMANN, HERMAN P., Hartford, Conn., re-elected to United States House of Representatives, November 6, 1934.
LANDAU, DAVID, Edgewater, N. J., awarded by Town Council, gold medal for rescue of fifteen persons from drowning, during previous year, August 10, 1934.
LANDSTEINER, KARL, New York City, awarded by University of Brussels, honorary degree of Doctor of Medicine, November 12, 1934.
LAUTMANN, HERBERT M., Chicago, Ill., appointed President of Chicago Bar Association, June 12, 1935.
LEFKOWITZ, LOUIS J., New York City, appointed by Mayor, Judge Municipal Court, Second District of Manhattan, June 12, 1935.
LEHMAN, HERBERT H., New York City, re-elected Governor of New York, November 6, 1934; awarded by United Daughters of the Confederacy, Cross of Military Service, as a son of a Confederate veteran and as a veteran of the World War, November 22, 1934.
LEISERSON, WILLIAM, ——, named by President, head of Railway Mediation Board, July, 1934; appointed by President, member of the National Mediation Board, January 28, 1935.
LEVINE, HERMAN J., Ellenville, N. Y., elected member of Board of Education (first Jew on board), August 29, 1934.

LEVINE, JOSEPH M., New York City, appointed by Mayor, member of Board of Taxes and Assessment, January 12, 1934.

LEVY, SAMUEL D., New York City, re-appointed by Mayor, Judge, Domestic Relations Court, September 15, 1934.

LEWINSON, RUTH, New York City, elected Treasurer of the New York County Association (first woman official), May 10, 1935.

LIPPMANN, WALTER, New York City, elected member of the American Academy of Arts and Letters, November 8, 1934; awarded by George Washington University the honorary degree of Doctor of Laws, February 22, 1935; awarded by Amherst College, honorary degree of Doctor of Laws, June 17, 1935.

LOWENSTEIN, SOLOMON, New York City, elected Executive Vice-President of New York Federation, in recognition of fifteen years service as Executive Director, March, 1935.

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LIPPMANN, ALFRED M., New York City, appointed City Magistrate, November, 1934.

LIPMANN, JACOB G., New Brunswick, N. J., Dean of Agriculture, Rutgers College, awarded by Columbia University, Chandler Medal for 1934, for success in agricultural chemistry, August, 1934.

LIPPMANN, WALTER, New York City, elected member of the American Academy of Arts and Letters, November 8, 1934; awarded by George Washington University the honorary degree of Doctor of Laws, February 22, 1935; awarded by Amherst College, honorary degree of Doctor of Laws, June 17, 1935.

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MORGENTHAU, HENRY, New York City, awarded by University of Syracuse, honorary degree of Doctor of Laws, June 3, 1935.

Moses, ROBERT, New York City, appointed by Mayor, Park Commissioner, January 18, 1934; awarded by Hundred Year Association, Gold Medal given annually to person who has done most for the civic and industrial development of the city, February 28, 1935.

NAUMBURG, ROBERT E., New York City, awarded by Franklin Institute, Philadelphia, Pa., medal, for invention of the Visagraph, an aid to blind, May 15, 1935.

NECHES, S. M., Los Angeles, Cal., awarded degree of Doctor of Hebrew Law, at Pacific Coast University, July 26, 1934.

NEUSTEIN, Irving D., New York City, re-elected to State Legislature, November 6, 1934.

OMINSKY, JOSEPH, Philadelphia, Pa., elected to State Legislature, November 6, 1934.

OPPENHEIMER, J. D., San Antonio, Tex., appointed member of governing board of the Bexar County Board of Welfare, January, 1935.

PACK, CARL, New York City, re-elected to State Legislature, November 6, 1934.

PERES, HARDWIG, Memphis, Tenn., awarded by Southwestern University, honorary degree of Doctor of Laws, June 4, 1935.

PERLMAN, NATHAN D., New York City, appointed by Mayor, Judge, Municipal Court, May 1, 1935.

PESSIN, SAMUEL, Jersey City, N. J., re-elected to State Legislature, November 6, 1934.

PEYSER, JEFFERSON E., San Francisco, Cal., elected to State Legislature, November 6, 1934.

PEYSER, THEODORE A., New York City, re-elected to United States House of Representatives, November 6, 1934.

PHILLIPS, FRED, Reno, Nev., elected member of the State Legislature, June, 1935.

PINANSKY, MAX L., Portland, Me., elected member of State Senate, November 6, 1934.

POSNER, LOUIS S., New York City, appointed by Governor, member of State Mortgage Committee, February 20, 1935.

PROSKAUER, JOSEPH M., New York City, appointed by Mayor, member of Charter Revision Commission, January 12, 1935.

PROSKAUER, JULIAN J., New York City, elected President of the American Society of Magicians, June, 1935.

RAZOVSKY, CECILIA, New York City, re-elected Chairman of the General Committee of Immigrant Aid at Ellis Island and New York Harbor, June, 1935.

RIESMAN, DAVID, Philadelphia, Pa., elected President of the Interstate Postgraduate Medical Assembly of North America, November 9, 1934.

ROBINSON, MAURICE, Providence, R. I., appointed by Governor, Judge, Sixth District Court, June 19, 1935.
ROOT, Morris J., Philadelphia, Pa., elected to State Legislature, November 6, 1934.

ROSALSKY, Otto A., New York City, re-elected Judge, Court of General Sessions, November 6, 1934.

ROSENBACH, A. S. W., Philadelphia, Pa., elected President of the Shakespeare Association of America, June 25, 1935.

ROSENBERG, Mrs. Anna M., New York City, appointed New York State Compliance Director of the National Industrial Recovery Administration, February 18, 1935.


ROSENTHAL, Samuel, Hartford, Conn., re-appointed by Legislature, Associate Judge, City Court, May 28, 1935.

ROSSER, Morris, Long Beach, L. I., N. Y., appointed by Mayor, Chief of Police, October 17, 1934.

SABBATH, Adolph J., Chicago, Ill., re-elected to United States House of Representatives, November 6, 1934.

SALUS, Samuel W., Philadelphia, Pa., re-elected State Senator, November 6, 1934.

SALZMAN, Bertrand B., New Haven, Conn., appointed by the Legislature, Hamden Judge, May 28, 1935.

SANDLER, Harry N., Tampa, Fla., appointed Circuit Judge of Hillsborough County, June, 1935.

SARNOFF, David, New York City, awarded by France, Cross of the Legion of Honor, March 26, 1935; awarded by Marietta College, Marietta, Ohio, honorary degree of Doctor of Science, June 5, 1935; awarded by Norwich University, honorary degree of Doctor of Literature, June 10, 1935.

SCHANZER, Albert D., Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934.

SHEINMAN, Benjamin J., Los Angeles, Cal., elected presiding Judge of Municipal Courts, February 4, 1935.

SCHWARTZ, Harry, Norwich, Conn., appointed by Legislature, Associate Judge, May 28, 1935.

SCHWARTZ, Louis, Philadelphia, Pa., elected to State Legislature, November 6, 1934.

SCHWARTZ, Ralph, Brooklyn, N. Y., elected to State Legislature, November 6, 1934.

SCHWARTZ, William, New York City, re-elected to State Legislature, November 6, 1934.

SCHWARTZWALD, Jacob J., Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934.


SCHWOLSKY, Jacob, Hartford, Conn., re-named by Legislature, West Hartford Deputy-Judge, May 28, 1935.

SEASONGOOD, Murray, Cincinnati, Ohio, named by Citizens' Committee of Cincinnati, a "civic patriot", September 27, 1934.

SEMAN, Philip L., Chicago, Ill., awarded by Boys' Club of America, the meritorious emblem, for thirty-five years of service to boys, May 22, 1935.
SHAPIRO, EZRA Z., Cleveland, Ohio, appointed head of Law Department of the City, November, 1934.

SHINBERG, JACOB W., Haverhill, Mass., appointed by Governor, Associate Judge of the Central District Court of Northern Essex, August, 1934.

SIROVICH, WILLIAM I., New York City, re-elected to United States House of Representatives, November 6, 1934.

SOBELOFF, SIMON, Baltimore, Md., appointed by Governor-elect, head of Committee to draft unemployment insurance legislation for Maryland, November, 1934.

SOKOBOIN, SAMUEL, Newark, N. J., named Consul-General at Tsingtao, China, August, 1934.

SOLOMAN, SIGMUND, New York City, appointed by President, Superintendent of the United States Assay Office, New York City, December 22, 1934.

SPEYER, JAMES, New York City, re-elected to Senate of Frankfort University, September, 1934.

STEINBERG, ARTHUR, Philadelphia, Pa., awarded by American Medical Association, Silver Medal, for investigations on the biological effects of extracts of the thymus and pineal glands, June 13, 1935.

STEINGUT, IRWIN, Brooklyn, N. Y., re-elected to State Legislature, November 6, 1934; elected Speaker of the Assembly, January 2, 1935.

STREIT, SAUL S., New York City, re-elected to State Legislature, November 6, 1934.

STROOCK, SOL M., New York City, awarded by Jewish Theological Seminary of America, honorary degree of Doctor of Hebrew Literature, June 2, 1935.

SYKES, PHILIP L., Baltimore, Md., re-elected Judge, Orphan Court, November 6, 1934; named by Governor, Chief Justice of the Court, November, 1934.

TAHL, HERMAN J., Philadelphia, Pa., elected to State Legislature, November 6, 1934.

TARTALSKY, SAMUEL, Jersey City, N. J., appointed President of the Hudson County Bar Association for 1935, June, 1935.


TONKONOW, BENJAMIN, Meriden, Conn., appointed by the Legislature, Associate Judge, May 28, 1935.

UMANSKY, MORRIS, Union City, N. J., re-appointed by Governor, Judge of North Hudson District Court, for five years, March 5, 1935.

UNTERMAYER, LOUIS, Toledo, Ohio, awarded, by Italian jury, cash prize for "best literary work in international contest on beauties of Italy," October 31, 1934.

VORENBERG, FELIX, Boston, Mass., appointed member and Chairman of Board of Overseers of Public Welfare, November, 1934.

WARNER, EUGENE, Buffalo, N. Y., elected President of the State Conference on Social Work for 1935, October, 1934.

WASSERMAN, A. ALFRED, Philadelphia, Pa., elected to State Legislature, November 6, 1934.

WASSERVOGEL, I., New York City, re-elected Judge, Supreme Court, First District, November 6, 1934.

WEINER, JOSEPH, New Haven, Conn., re-appointed by Legislature, Judge of the City Court, May 28, 1935.

WEISMAN, SAMUEL, New York City, re-elected to State Legislature, November 6, 1934.

WEISS, GEORGE B., Chicago, Ill., elected Judge, Municipal Court, November 6, 1934.

WILEY, LOUIS, New York City, awarded by Lafayette College, honorary degree of Doctor of Laws, October 26, 1934.

WISE, JONAH B., New York City, awarded by Hebrew Union College, honorary degree of Doctor of Hebrew Law, May 25, 1935.

WISE, STEPHEN S., New York City, awarded by Rollins College, honorary degree of Doctor of Divinity, February 25, 1935.

OTHER COUNTRIES

AARON, JULES, Valenciennes, France, awarded Medal of French Recognition, for bravery in the World War, December, 1934.


ABRAHAMSON, LEONARD, Dublin, Ireland, elected to the Professorship of Medicine in the Royal College of Surgeons and Physicians of Ireland, October, 1934.

ABREVAYA, ——, Istanbul, Turkey, elected member of National Assembly, February, 1935.

AHUVA, MRS. PASSY, Tiberias, Palestine, awarded by King, medal of the Order of the British Empire for Meritorious Service, December 31, 1934.

ALLALOUF, DANIEL, Salonika, Greece, elected Member of Parliament, June 9, 1935.

AMZALAK, N. B., Lisbon, Portugal, made Doctor Honoris Causa, by the University of Bordeaux, April 1, 1935.


ASKANAZY, MAX, Geneva, Switzerland (refugee from Germany) made honorary citizen and granted naturalization, in recognition of his services, February 1, 1935.
BRESLAU, ERNST, Cologne, Germany, appointed Lecturer at University, Sao Paulo, Brazil, July 5, 1934.

BRODETSKY, SELIG, Liverpool, England, elected President of the Association of University Teachers, June 1, 1935.

BRONSTEIN, BORIS, Moscow, Soviet Russia, awarded Soviet Order and Diploma, for distinguished bravery in scientific work as member of Litke Expedition into Arctic, November 10, 1934.

BRONSTEIN, LEV, Moscow, Soviet Russia, awarded Soviet Order and Diploma, for distinguished work as member of Litke Expedition into Arctic, November 10, 1934.

BRYER, M., WITWATERSRAN, South Africa, elected Rhodes Scholar for 1935, November, 1934.

CAGLI, CORRADO, Rome, Italy, awarded by Committee of the Quadrennale Exhibition, first prize of 10,000 lire, May 1, 1935.


CASSIRER, ERNST, Hamburg, Germany (refugee) appointed by Gotesburg University, Stockholm, Sweden, to special chair of philosophy, June 16, 1935.

CASTEL-BOLOGNESI, GUSTAVO, Italy, elected Chief Rabbi, and President of the Rabbinical Council of Tripoli, December, 1934.

CHAJES, M., Lwow, Poland, elected Vice-Mayor, November 18, 1934.

CIVITA, LEVI, Rome, Italy, appointed by Queen of the Netherlands, foreign member of the Royal Academy of Science, May 17, 1935.

CLAVERING, ALBERT, London, England, created by King, Knight Bachelor, for political and public services, December 31, 1934.

COHEN, CHARLES D'ISAAC, Tunis, Tunisia, appointed Chevalier of the Legion of Honor, November, 1934.

COHEN, HAROLD, Caulfield, Australia, re-elected member of Parliament, May, 1935.

COHEN, HENRY, Liverpool, England, appointed to Chair of Medicine in the University of Liverpool, October, 1934.

COHN, MAX, Berlin, Germany, appointed guest professor of Medical Roentgeneology at the University of Chicago, and director of the X-Ray Division of Mount Sinai Hospital, November, 1934.

COOPER, J. L. S., Nelsport, Beaufort West, Union of South Africa, awarded the South African College School, Rhodes' Scholarship, December, 1934.

CROLL, DAVID A., Toronto, Canada, appointed King's Counsel, January 1, 1935; appointed Minister of Labor, June, 1935.

DAVIS, MORRIS CAEL, Melbourne, Australia, awarded Bertram Armytage Prize for Medical Research, July, 1934.

DE HAAS, J. W., Leyden, Netherlands, awarded by the Royal Society of London, Rumford Medal for scientific researches, November 8, 1934.

DRAPKIN, ISRAEL, Santiago, Chile, named by Government representative on the scientific expedition sent by museums of Paris and Brussels to the Pacific isle of Pascua, near the Polynesian Archipelago, August 3, 1934.

DREYFUS, CAMILLE, Switzerland, awarded decoration of French Legion of Honor, July, 1934.
DREYFUS, M., ——, France, appointed Officer of the French Legion of Honor, October, 1934.

DUCHEWITZ, ADOLPH, Buenos Aires, Argentina, awarded gold medal by the Argentine Medical Association, for researches in connection with women's diseases, June, 1935.

DUVEEN, JOSEPH, BARON, London, England, receives from King, Royal license and authority to wear the Insignia of Grand Officer of the Legion of Honor, conferred upon him by the President of the French Republic, May, 1935.

EHRLEICH, JACOB, Vienna, Austria, elected member of the City Council, September, 1934.


ELAZARI-VOLCANI, ISAAC, ——, Palestine, appointed by King, to Honorary Membership in the Order of the British Empire, June 3, 1935.

EPHRATO, DAVID, Alexandria, Egypt (formerly Chief Rabbi of Florence, Italy), awarded by Government of Italy, title of Grand Officer of the Order of the Italian Crown, February 14, 1935.

FACTOR, SAM, Toronto, Canada, appointed King's Counsel, January 1, 1935.

FEUCHTWANG, DAVID, Vienna, Austria, decorated by President, with Officer's Cross of the Austrian Order of Merit, March 10, 1935.

FRAENKEL, EDUARD, Freiburg, Germany, appointed Professor of Latin Languages and Literature at Oxford University, December 13, 1934.

FRANCK, JAMES, Copenhagen, Denmark (formerly of Berlin, Germany) appointed Professor of Physics at Johns Hopkins University, Baltimore, Md., January, 1935.


FRANKFURTER, M., Vienna, Austria, appointed member of Cultural Council, October 31, 1934.

FREEMAN, MAURICE, Johannesburg, Union of South Africa, elected Mayor, November, 1934.


FREUND, LUDWIG, Prague, Czechoslovakia, appointed to medical faculty of University of Prague, July 18, 1934.

FRIEDMANN, DESIDER, Vienna, Austria, appointed member of State Council, October 31, 1934.

GHIRON, PACIFICO, Turin, Italy, awarded by Ministry of Justice, Gold Medal of Merit for Social Activities, July, 1934.

GLASS, JOHN J., Toronto, Canada, appointed King's Counsel, January 1, 1935.

GOLDBLATT, I., Windhoek, South-West Africa, appointed King's Counsel, August, 1934.

GOLDENBURG, HERMAN, Buenos Aires, Argentina, appointed by King Carol, Honorary Citizen of Roumania, September 10, 1934.

GOLDSTEIN, ANGELO, ——, Czechoslovakia, re-elected member of Parliament, May, 1935.
GOLDWATER, ABRAHAM, ---, Palestine, appointed by King, to membership in the Order of the British Empire, June 3, 1935.

GRADNER, LOUIS, Cape Town, Union of South Africa, re-elected Mayor, September 12, 1934.

GRANATI, VALENTNIA AL, Rome, Italy, awarded by Royal English Art Academy, first prize for sculpture, June 20, 1935.

GRASOVSKY, ASAPH, ---, Palestine, appointed by King, member of the Order of the British Empire, December 31, 1934.

GUTT, CAMILLE, Brussels, Belgium, appointed by Government Grand Officer of the Order of Leopold, May 1, 1935.

HALEVY, ---, Salonika, Greece, appointed head of the State Hospital of Asvestohorian (near Salonika) by special decree (first time Jew appointed by decree) May, 1935.


HEVESI, FRANZ, Budapest, Hungary, awarded Silver Shield, highest sports medal of honor, July 19, 1934.


HOP, JOSEPH, Riga, Latvia, awarded by Government, Order of Heroes, highest decoration, for bravery in war for independence, November 13, 1934.


HYMANS, PAUL, Brussels, Belgium, appointed Minister of Foreign Affairs, November 19, 1934.


ITALIE, L. VAN, Leyden, Netherlands, awarded honorary degree of Doctor of Philosophy by Senate of the University of Liège, Belgium, October, 1934.

JACOBSON, MRS. TILLIE, South Rhodesia, Africa, appointed by King, to membership in the Order of the British Empire, June 3, 1935.

JAKIR, JONA, Moscow, Russia, appointed by Government, commander-in-chief of the Ukrainian Red Army, November 29, 1934.


JUDGOFF, BENJAMIN, Moscow, Soviet Russia, awarded Soviet orders and diplomas, for distinguished work as member of Litke Expedition into Arctic, November 10, 1934.

KABALKIN, JACOB, Harbin, Manchukuo, appointed by Government, official advisor in all matters concerning the European population of the city, September 23, 1934.

KADOORIE, SIR ELLY, Shanghai, China, awarded by Government, Gold Medal, First Class, and inscribed tablet, for promoting educational and medical work in China, June, 1935.
KAGANOVITCH, LAZAR, Moscow, Russia, appointed Commissar for Transport, March 1, 1935; awarded by Government the Order of Lenin, for services to Soviet Union, March, 1935.

KALKER, R., Rotterdam, Netherlands, awarded by Queen, Gold Medal of the Order of Orange Nassau, January, 1935.

KARP, SERGEI, Moscow, Russia, appointed President of Soviet Government Planning Commission, August 20, 1934.

KOTTLER, MOSES, Johannesburg, Union of South Africa, commissioned by municipality to design eight nine-foot stone figures for adornment of new Municipal Library, July, 1934.

KUGEL, CHAIM, Munkacz, Czechoslovakia, elected member of Parliament, May, 1935.

KUSKIN, OLEK, Moscow, Soviet Russia, awarded Soviet orders and diplomas, for distinguished bravery in scientific work as member of Litke Expedition into Arctic, November 10, 1934.

LANDAUYER, SAMUEL, Strasbourg, Alsace-Lorraine, professor emeritus in Semitics at the Strasbourg University, awarded by Jewish Theological Seminary of America, honorary degree of Doctor of Hebrew Literature, in absentia, June 2, 1935.

LANGE, J. W. E. de, Talcahuano, Chile, appointed by Queen of Netherlands, Knight of the Order of Orange Nassau, January, 1935.

LANKHOUT, EDWARD, Apeldoorn, Netherlands, appointed by Queen, Officer of the Order of Orange Nassau, January, 1935.


LEHMANN, FRITZ, Cologne, Germany, appointed to Graduate Faculty of Political and Social Science ("University in Exile") at New School of Social Research, New York City, October 1, 1934.

LEHRER, HARRY M., Toronto, Canada, appointed Kings' Counsel, January 1, 1935.

LEVIN, SHMARYA, (deceased) Haifa, Palestine, street in Haifa named for him by the Council of Hadar Ha-Carmel, June 13, 1935.

LEVINSON, SALOMON, Riga, Latvia, awarded by Government, Order of Heroes, November 13, 1934.

LEVY, PAUL, Paris, France, appointed Officer of the Legion of Honor, August, 1934.

LIEBERMAN, HYMAN, (late), Cape Town, Union of South Africa, has Memorial Door and the Hall of the South African National Art Library, named for him, September, 1934.

LIEBECK, ADOLF, ——, Germany, appointed director of a cure and cultural resort in Engelberg, ——, July, 1934.

LITTAUER, RUDOLF, Leipzig, Germany, appointed to Graduate Faculty of Political and Social Science ("University in Exile") at New School of Social Research, New York City, March 3, 1935.

LOEW, EMANUEL, Szeged, Hungary, awarded by Hebrew Union College, honorary degree of Doctor of Hebrew Law, in absentia, May 25, 1935.

MAISKY, M., ——, Soviet Russia, elected by All-Union Congress of Soviets, member of Central Executive Committee of the Soviet Union, February, 1935.

MALAMUD, MEYER, Moise Villa, Argentina, elected provincial deputy
of the department of San Cristobal, August, 1934; appointed Judge, January 28, 1935.

MALETZKIS, SIMON, Riga, Latvia, awarded by Government its highest order, for bravery in war of independence, November 14, 1934.

MALLAH, PEFFO, Salonika, Greece, elected member of Parliament, June 9, 1935; appointed Under-Secretary of State for Finance, June 17, 1935.

MANDEL, GEORGES, Paris, France, appointed Minister of Posts and Telegraphs, in Flandin Cabinet, November 8, 1934; in Bouisson Cabinet, May 31, 1935; and in Laval Cabinet, June 6, 1935.

MANI, ISRAEL, ——, Palestine, appointed by High Commissioner, Judge, District Court, December, 1934.

MARX, EDMOND, Luxemburg, appointed by Government of Italy, Knight of the Order of the Crown of Italy, April 19, 1935.

MARX, JOSEPH, Vienna, Austria, commissioned by Turkish Government to reform and reconstitute the field of musical education in Turkey, September, 1934.

MATHALONE, R., Bombay, India, appointed Chief Magistrate, May 10, 1935.

MAYER, CARL, Heidelberg, Germany, appointed to Graduate Faculty of Political and Social Science ("University in Exile") at New School of Social Research, New York City, October 1, 1934.

MEYER, GEORGES, ——, Italy, awarded by King, the Cross of the Chevalier of the Saints Maurice and Lazare, July, 1934.

MEYERSOHN, LASSAR, Bucharest, Roumania, awarded by the King, the Order of Merit in the Field of Culture, September, 1934.

MICHAELIS, ARCHIE, St. Kilda, Australia, re-elected member of Parliament, May, 1935.

MILLIN, ALBERT, Swaziland, Union of South Africa, awarded by King George, Order of British Empire, January 1, 1935.

MINERBI, ARTURO DE, Rome, Italy, awarded by Government, Order of Commander of the Cross of the Italian Crown, for bravery on the battlefield, November 7, 1934.

MINTZ, PAUL, Riga, Latvia, appointed to Lawyer's Council, to represent Jewish lawyers in Latvia, March 6, 1935.


MORTARA, SILVIO, Milan, Italy, awarded title of Honorary President of the Court of Appeals, on retiring as Judge, February 10, 1935.


NEUDEGG, E., Basle, Switzerland, appointed Director of the Municipal Theatre, November, 1934.

NISIM, MEYER, Bombay, India, elected member of the Municipal Corporation, March, 1935.

NORSA, UMBERTO, Montua, Italy, awarded by Royal Academy, prize, in recognition of Italian translations of Sanskrit writings and works of classical Hungarian literature, December, 1934.

OPPENHEIMER, ALBERT, Frankfort a.M., Germany, appointed professor of Roentgenology at the American University in Beirut, Syria, October 1, 1934.
Ostrowsky, Michael, Moscow, Soviet Russia, appointed Ambassador to Roumania, August 20, 1934.


Oungre, Louis, Paris, France, appointed Officer of Legion of Honor, July 26, 1934.

Passy (Mrs.) Ahuva Wittenberg, Tiberias, Palestine, Hadassah nurse, awarded medal of the Order of the British Empire, for valiant rescue work in May, 1934, February, 1935.

Persitz (Mrs.) Shoshana, Tel Aviv, Palestine, appointed by King, to membership in the Order of the British Empire, June 3, 1935.


Poliakov, S., ——, France, appointed by the Consistory, Grand Rabbi of Geneva, September, 1934.

Pool, Ellen Millicent, Swansea, England, awarded by French Government, Order of Les Palmes Académiques, for work as Lecturer in French language and literature and producer of French plays at the University College, November, 1934.


Rafalsky, Michael, Minsk, Russia, awarded title of "People's Artist" of the White Russian Government, on twenty-fifth anniversary of theatrical activity, January, 1935.

Raivitcher, Felix, Freiburg, Germany, appointed lecturer at University, Saõ Paulo, Brazil, July 5, 1934.

Raphael, R. A., Bassein (Burma) India, re-elected president of the municipality, March 15, 1935.

Rappaport, S., ——, Moscow, Soviet Russia, awarded by Government, Order of Lenin, June 4, 1935.

Ravas, ——, Venice, Italy, appointed by King, Governor General of the crown colony of Somaliland, January, 1935.

Rosenstock, M., ——, France, appointed Officer of the French Legion of Honor, October, 1934.

Rubensohn, (Rügenwalde), Albert, ——, Sweden, appointed Knight of the first rank of the Order of Vasa, July, 1934.

Ruttin, Erich, Vienna, Austria, appointed lecturer and medical worker at University of Istanbul, Turkey, under auspices of the Emergency Society for Emigrés from Germany, December, 1934.


Salomon, Albert, Cologne, Germany, appointed head of newly created department of Far Eastern Art in Mills College, Oakland, Cal., July 19, 1934; appointed to Graduate Faculty of Political and
Social Science ("University in Exile") at New School of Social Research, New York City, October 1, 1934; appointed lecturer in Chinese Art, for summer session, at Columbia University, New York City, April, 1935.

SAMOLOVITCH, RUDOLF, Moscow, Soviet Russia, awarded Lenin Order, for Arctic explorations, April 14, 1935.


SAMUEL, MARCUS, Putney, England, elected in By-Election, member of Parliament, November 28, 1934.

SAMUEL, R., Breslau, Germany, appointed professor of chemistry at University of Aligarh, India, November, 1933.*

SANDERS, A., Rotterdam, Netherlands, appointed by Queen, officer of the Order of Orange-Nassau, January, 1935.

SASSOON, SIR VICTOR, Shanghai, China, awarded by Government, gold medal, First Class, for gift to Dr. Sun’s Memorial Hospital, June, 1935.

SCAPIRA, ISRAEL, Eger, Czechoslovakia, elected Rabbi at Antwerp, Belgium, May, 1935.

SCHAPIRA, ISRAEL, Eger, Czechoslovakia, elected Rabbi at Antwerp, Belgium, May, 1935.

SCHNITZLER, JULIUS, Wieden, Austria, awarded by President of Republic, Austrian Service Order, (on retirement), April, 1935.

SCIARY, ISAAC, Salonika, Greece, appointed by Government, Director of the Air Station at Sedes, Government Aerodrome of Salonika, May, 1935.

SILBERBERG, MARTIN, Berlin, Germany, appointed to staff of the University of Halifax, Nova Scotia, January, 1935.

SILVERSTONE, ELIJAH, Montreal, Canada, appointed by King, to membership in the Order of the British Empire, June 3, 1935.


SIMONS, HANS, Berlin, Germany, appointed to Graduate Faculty of Political and Social Science ("University in Exile") at New School of Social Research, New York City, March 3, 1935.

SLUIZER, M. S., Amsterdam, Netherlands, appointed by Queen, Knight of the Order of Orange Nassau, January, 1935.

SOKOLOW, LEON, Warsaw, Poland, appointed by Government, manager of new Jerusalem branch of the Polish Foreign Bank; and to staff of Polish Consulate in Jerusalem, March 12, 1935.

SOLOMON, IVAN, Pretoria, Union of South Africa, re-elected Mayor, November, 1934.

SOLOVETCHIK, M., Jerusalem, Palestine, appointed Consul General for Lithuania, October 29, 1934.


SORANI, ALDO, Rome, Italy, appointed cultural representative in Palestine, to popularize Italian language and culture, November 11, 1934.

* Omitted from Vol. 36.
SPEYER, H., Brussels, Belgium, awarded by King, decoration with the Order of the African Star, December, 1934.

SPITZER, LEO, Istanbul, Turkey, appointed professor of Romance Philology at Johns Hopkins University, for 1936, March 14, 1935.

STAUDINGER, HANS, ——, Germany, appointed to Graduate Faculty of Political and Social Science ("University in Exile") at New School of Social Research, New York City, October 1, 1934.

STEINKOPF, MAX, Manitoba, Canada, appointed King's Counsel, January 1, 1935.

SWANN, J., Antwerp, Belgium, awarded by King, High Crown Order of King Leopold III, for numerous donations of blood for transfusions, August 20, 1934.

SZIGETI, JOSEF, ——, ——, violinist, awarded by Arcadia College, Wolfville, N. S., Canada, honorary degree of Doctor of Music, November, 1934.

SZOZKI, JONAH, Warsaw, Poland, awarded silver cross, for helping to increase Polish export trade to the United States, November 12, 1934.


TITELMAN, JOSEPH MAIER, Warsaw, Poland, inscribed by municipality, in City Golden Book, for gift of valuable site for street project, April 11, 1935.

TOCH, ERNEST, ——, Germany, exiled to London, England, appointed to Graduate Faculty of Political and Social Science ("University in Exile"), at New School of Social Research, New York City, September, 1934.

TROLLER, ANDRÉ, Paris, France, appointed officer of the Legion of Honor, August, 1934.

VAN BAREN, J. L., Hilversum, (near Amsterdam), Netherlands, appointed by Queen, Knight of the Order of Orange Nassau, January, 1935.

VANLIER, ——, Amsterdam, Netherlands, decorated by King of Belgium, officer of the Order of the Belgian Crown, October 31, 1934.


VECCHIO, GUSTAVO DEL, Milan, Italy, appointed by King, president of the Milan Academy of Commerce, January, 1935.

VIDA, EUGEN, Budapest, Hungary, decorated by Regent Horthy, with Hungarian Service Cross, April 26, 1935.

VOGLER, I. M., Stepney, England, elected Mayor, November, 1934.

VOORZANGER, H. Amsterdam, Netherlands, appointed by Queen, Knight of the Order of Orange Nassau, January, 1935.

WALLIS, MRS. HELEN, London, England, awarded by King, member of British Empire, Civil Division, for services in connection with hospitality for Dominion students in London, June 3, 1935.

WEITZER, ISRAEL, MOSCOW, Soviet Russia, appointed People's Commissar for Internal Trade, August 2, 1934.


Wittenberg, Simon, Riga, Latvia, appointed director of the Jewish Education Department at the Ministry of Education, July, 1934.

Yagoda, Henry G., Moscow, Russia, appointed by People's Commissariat, Commissar of Internal Affairs, July 11, 1934.

Yamantov, H., Brussels, Belgium, appointed by Government, Under-Secretary in the Labor Ministry, April 15, 1935.

Zeitlin, V., Moscow, Soviet Russia, awarded by Government, Order of Lenin, June 4, 1935.

SPECIAL BEQUESTS AND GIFTS

UNITED STATES


Anonymous, ——, ——, donates $50,000 toward endowment of a professorship in Jewish studies at the Hebrew University in Jerusalem, announced, October 23, 1934.

Arnstein, Henry, Philadelphia, Pa., bequeathes scientific library to the Engineers' Club of Philadelphia, August, 1934.

Berenenson, Kalmien, New York City, bequeathes 25% of residuary estate nominally valued at more than $10,000 to 8 Jewish organizations in the United States, Lithuania, and Palestine; will probated October 16, 1934.

Blauner, Isidore, New York City, bequeathes $50,000 to Lebanon Hospital for establishment of Isidore Blauner Foundation; and $25,000 to be distributed among various Hebrew charities at discretion of the executors, November 14, 1934.

Blumaer, Benjamin (Estate), Portland, Ore., grants $91,600 to 53 institutions, including $12,000 to United Jewish Campaign of Joint Distribution Committee and American Palestine Campaign, $10,000 each to Hebrew University, Jerusalem, and First Hebrew Benevolent Society of Portland; reported May 24, 1935.

Blumenthal, Mrs. Aaron, Philadelphia, Pa., donates an automatic electric elevator to Jewish Hospital for use of the guests in the home, in memory of her husband, September, 1934.

Brickner, Mrs. Perla A., New York City, bequeathes in memory of husband, $15,000 to the Hospital for Joint Diseases; $10,000 to New York Academy of Medicine; $1,000 each to American College of Surgeons, the Gorgas Memorial Institute of Tropical and Preventative Medicine, Inc., and the New York Physicians Mutual Aid Association, August 24, 1934.

Browning, Edward W., (non-Jew), New York City, bequeathes $100,000 in trust to the Hospital for Joint Diseases, for establishment of the "Edward W. Browning Fund for Crippled Children", October 25, 1934.
COHN, ABRAHAM, New York City, bequeathes $35,792 to 14 organizations; appraised, May 31, 1935.

DANZIGER, ABRAHAM L., New York City, bequeathes, excess income from more than residue of over $10,000 to Bellevue and Allied Hospitals, excess income from residue for use of Social Service Division for Purchase of Equipment for needy patients; Salvation Army, proceeds sale of household and from personal effects, April 8, 1935.

DREYFOOS, MRS. ESTHER WALLACH, New York City, bequeathes, on death of employee, $20,000 trust fund to Federation for the support of Jewish Philanthropic Societies of New York to maintain bed at Mount Sinai Hospital, appraised September 17, 1934.


EISMAN, MAX, New York City, bequeathes to Eisman Day Nursery, annuity of $5,000 and a remainder interest in $200,000, March 27, 1935.

ELSASSER, MEYER, San Francisco, Cal., bequeathes $15,000 to Cedars of Lebanon Hospital, and $25,000 each to Jewish Orphan’s Home of Southern California, Hebrew Orphan Asylum of San Francisco, and Mount Zion Hospital of San Francisco; $7,500 to American Hospital in Mexico City; $100,000 to University of California at Berkeley, for establishment of fellowships and professorships, February, 1935.

EPSTEIN, JACOB, Baltimore, Md., pledges to campaign of Associated Jewish Charities 5% of all sums collected up to $400,000, 10% of all over that amount and $5,000 additional when collection exceed $400,000 mark, November 20, 1934.

FELS, SAMUEL S., Philadelphia, Pa., donates new research fund to guarantee completion of experiments by Dr. John A. Kolmer, in effort to perfect anti-pneumonia serum, August 22, 1934; donates $15,000 to United Jewish Appeal Fund, May 13, 1935.

FISCHEL, HARRY, New York City, establishes Jane Fischel Memorial Fund, in memory of wife, the interest of fund to be applied at discretion of the trustees, May, 1935.

FRESENIUS, MRS. C. P., Los Angeles, Cal., donates dwelling house and property on which it is located, free of all encumbrances, to the Cedars of Lebanon Hospital, Los Angeles, Cal., in memory of sister, Theresa Guggenheim, August, 1934.

GOLDBERG, HARRY M., New York City, bequeathes to Mount Sinai Hospital $5,000, and income from one-third of residuary estate; to Beth Israel Hospital $2,500 and income from one-third of residuary estate; to Hebrew Orphan Asylum income from one-third residuary estate; to Home for Aged and Infirm Hebrews $3,500; August 1, 1934.

GREENBAUM, MRS. AMELIA, Cambridge, Mass., bequeathes $81,500 to Jewish and non-Jewish organizations: $25,000 to the Associated Jewish Philanthropies; $10,000 each to Beth Israel Hospital Association, and to Boston Section, Council of Jewish Women for scholarship fund; $6,000 to Ohabe Shalom Congregation, Brookline; $5,000 to Children’s Hospital, Boston; $3,000 to Hecht Neighborhood House, Boston; $2,500 to Boston Dispensary, and $20,000 to 16 other institutions; residue of estate divided equally among the Children’s Hospital, the Associated Jewish Philanthropies, and Beth Israel Hospital Association, December, 1934.
HECHT, ALFRED H., Detroit, Mich., bequeathes $10,000 to the Harper Hospital for the founding and maintenance of an Alfred H. Hecht Room, and $15,500 to 6 other institutions, February, 1935.

HEYMAN, ELLA, New York City, bequeathes to Y.M.H.A. and Y.W.H.A., $2,000 each, and 9 other institutions will share eventually residuary estate having equal contingent interests in a trust of $40,000, April 1, 1935.

ISAACS, MRS. NATALIE, AND FAMILY, AND MAX ISAACS, Los Angeles, Cal., donate to Cedars of Lebanon Hospital, $12,500 in memory of Louis Isaacs, for purchase of radium for free cancer gift, October, 1934.

ISAACS, REUBEN M., New York City, bequeathes residuary estate, estimated value $625,000 and trust fund of $250,000 to 16 Jewish and non-Jewish charitable institutions, and remainder interest in 15 trust funds of $25,000 each ($375,000) to "public and charitable corporations devoted to educational, charitable or benevolent purposes" to be selected by executors, provided that at least 50% be allotted to institutions of which Jews are chief beneficiaries, December 24, 1934.

KARLEBACH, SALOMON, New York City, bequeathes residue in estate more than $10,000 to Federation for the Support of Jewish Philanthropic Societies of New York, June 13, 1935.

KAUFMAN, W. B., New York City (deceased December 3, 1925) bequest of, amounting to $534,924.61, goes to Federation for the Support of Jewish Philanthropic Societies, following death of Sophie K. Levy, April 26, 1935.

KING, SARAH, New York City, bequeathes to Federation for the Support of Jewish Philanthropic Societies, remainder interests in trust of $12,000 and contingent remainders in trusts totaling $40,000; to Congregation B'nai Jeshurun $4,000; Mount Sinai Hospital $7,500; Montefiore Hospital for Chronic Invalids, $5,000, June 12, 1935.

KNOPF, ISADOR, Philadelphia, Pa., bequeathes large portion of estate for Isador and Flora Memorial Scholarship Fund for benefit of Jewish students, July 18, 1934.

KOHLER, MAX J., New York City, bequeathes to American Jewish Historical Society his books and collections relating to Judaica, immigration, and minority rights; and remainder interest in $10,000 trust funds to 16 Jewish and non-sectarian institutions, July 29, 1934.

KORN, ISIDORE, New York City, bequeathes $10,000 to Hebrew Orphan Asylum to be applied in assisting mentally backward children and $2,500 each to 2 other organizations, January 3, 1935.

KRITZMAN, ISABELLA, New York City, bequeathes $31,524 each to Montefiore Hospital for Chronic Diseases, Home for Aged and Infirm Hebrews in the City of New York, Hebrew Orphan Asylum, and the National Jewish Home for Consumptives, Denver, Colo.; $25,000 to Mount Sinai Hospital; $5,000 each to Ahavath Chesed Shaar Hashomayim Congregation, New York Guild for the Jewish Blind, Federation for the Support of Jewish Philanthropic Societies of New York, and National Council of Jewish Women; and Congregation Shaare Zedek $2,000; appraised May 31, 1935.

LEVIN, MAURICE, New York City donates $2,500 annually, for duration of his life, to Jewish National Fund, for Palestine Land Redemption, January 16, 1935.
LEVIN, MR. AND MRS. MAURICE, New York City, donate $1,000 annually during their life, to the New York Chapter of Hadassah, for health work in Palestine, March 7, 1935.


LIVINGSTON, MILTON L., New York City, bequeathes $25,000, to Chicago Home for Jewish Orphans, July 21, 1934.

LOEB, JAMES (Estate), New York City, donates $423,250 to Harvard University during 1934–1935. (Announced June 20, 1935.)

LOEWY, HERMAN, Easton, Pa., bequeathes $20,000 and one-third of residue to Easton Hospital; $20,000 and one-third of residue to Easton Children's Home; $15,000 each to Mount Sinai Hospital, New York City, and National Jewish Hospital, Denver, Colo; $2,000 to St. Bernard's Catholic Church, Easton; and $1,000 to Zion Lutheran Church, Easton, December, 1934.

LURIE, MORRIS, New York City, bequeathes $10,000 to Hoosick Falls, N. Y., for erection of a Morris Lurie Hospital; United Hebrew Charities of New York, $6,000; and $20,700 to 24 other institutions; appraised September 29, 1934.

MACK, MARC H., New York City, bequeathes $46,000 to charity: $20,000 to Federation for the Support of Jewish Philanthropic Societies; $10,000 to the Home for Hebrew Infants; $5,000 to the Jewish Hospital Association, Cincinnati, Ohio; $2,500 each to the Home of Jewish Aged and Infirm, Cincinnati, Ohio, and the Home of Jewish Aged and Infirm Hebrews, New York; total of $6,000 to several others; appraised January 18, 1935.

MEYERS, AMELIA A., New York City, bequeathes to Montefiore Hospital, remainder interest in $50,000 for memorial for parents, Benjamin and Esther Marks; United Hospital Fund, City of New York, remainder interest in $40,000 in memory of parents-in-law, Merrick and Suzanne Meyers; residue to Mount Sinai Hospital, on specific conditions; if not complied with, then to Montefiore Hospital for Chronic Diseases; if declined by both, then 10 charities receive varying interests in residue, May 13, 1935.

NORDLINGER, MRS. ISA, New York City, bequeathes $42,000 to 6 institutions, and $10,000 to New York University, in trust, for scholarships for needy and deserving students, in memory of her parents; Hebrew Orphan Asylum and Mount Sinai Hospital share residuary estate, February 7, 1935.

OCHS, ADOLPH S., New York City, bequeathes shares in New York Times Company, of par value of $25,000 each, to Yale University, Columbia University, Chattanooga University, New York University, Dartmouth College, Lincoln Memorial University and "One Hundred Neediest Cases" Fund of The New York Times; $20,000 to Julius and Bertha Ochs Memorial Temple, Chattanooga, Tenn.; and $10,000 to Jewish Cemetery, Mizpah Congregation, Chattanooga, Tenn., for maintainance of Ochs Mausoleum; April 16, 1935.

OPPENHEIMER, LOUIS S., New York City, bequeathes contingent on death of heir, legacies as follows: $25,000 to Home of the Daughters of Jacob; $25,000 to Hebrew Technical Institute; after these are paid, 25% of the residue, each, to Hebrew Orphan Asylum and the Federation
for the Support of Jewish Philanthropic Societies of New York, and 50% to Montefiore Hospital for Chronic Diseases, January 5, 1935.

PROPP, MORRIS, New York City, bequeathes $50,201 to the Propp Foundation, Inc., for charitable purposes, March 28, 1935.

ROCKEFELLER FOUNDATION, New York City, donates $340,000 to aid non-“Aryan” professors and scientists compelled to leave Germany; announced March 27, 1935.

ROSENWALD FAMILY FOUNDATION, Chicago, Ill., donates $10,000 to Chicago University, with letter backing its President, Robert M. Hutchins, on the University’s stand on “academic freedom”, May 23, 1935.

ROSENWALD, JULIUS, FUND, Chicago, Ill., donates $529,295 for philanthropic work during 1934; announced November 8, 1934.

ROSENWALD, LESSING J. AND WILLIAM, Philadelphia, Pa., donates $20,000 ($10,000 each) to United Jewish Appeal Fund, May 13, 1935.

RUNSHEIM, JOSEPH, New York City, bequeathes residuary estate approximating $100,000 to be divided equally between Federation for the Support of Jewish Philanthropic Societies of New York City, the Mount Sinai Hospital, Montefiore Hospital for Chronic Diseases, Home for Aged and Infirm Hebrews, Hebrew Orphan Asylum, and Hospital for Joint Diseases, November 16, 1934.

SACHS, SAMUEL, New York City, bequeathes $40,000 to Harvard University, to maintain a fellowship, previously established, March 9, 1935.

SCHLESINGER, SIMON, Yonkers, N. Y., bequeathes to Home for Hebrew Infants, Mount Sinai Hospital, Montefiore Hospital for Chronic Diseases, Lebanon Hospital, Home for Aged and Infirm Hebrews, New York Guild for the Jewish Blind, and Hebrew Orphan Asylum, contingent interests in the residuary estate, July 17, 1934.

SIMPSON, MRS. LEAH J., New York City, bequeathes $10,000 to New York Association for the Blind; $5,000 each to Hospital for Joint Diseases of the City of New York, Mount Sinai Hospital, Society for Relief of Destitute Blind, the New York Homeopathic and Flower Hospital; appraised July 3, 1934.

SNEUDAIRA, MOSES J., New York City, bequeathes $10,000 to Mount Sinai Hospital; $5,000 to the Young Men’s Hebrew Association; $1,600 to Congregation Rodeph Sholom; appraised October 17, 1934.

SOCOLOW, LENA, PALESTINE SCHOLARSHIP FUND, New York City, creates a scholarship to be awarded annually to a young man or woman over eighteen years, in New York Metropolitan area, for several months' residence in Palestine for study and direct contact with creative forces of the country; announced November 30, 1934.

STERN, BENJAMIN, New York City, bequest of, amounting to $425,000 goes to charitable institutions upon death of wife on September 22, 1933; appraised December 14, 1934.

SWEENEY, HENRY S. (non-Jew), Detroit, Mich., donates money for purchase of 100 “Sedurim,” (prayer books), September 30, 1934.

THALMANN, PAUL ERNST, New York City, Estate appraised at 1,693,422 net bequeathes to New York Association for the Blind, the Hebrew Orphan Asylum, and Lenox Hill Hospital, principal of bequest from half of residuary estate left in trust to brother if he leaves
no issue; and similar provision of share of estate left to widow, which she had refused to accept; appraised August 7, 1934.

Vogelstein, Ludwig, New York City, bequeathes 10% of estate as follows: $1,000 to Cornell University to establish a Goethe Prize; $10,000 to the Charity Organization Society of New York; 15% of balance of the fund to the Federation for the Support of Jewish Philanthropic Societies of New York; 10% of the balance of the fund to the Union of American Hebrew Congregations of Cincinnati; 5% of the balance of the fund to the New York Public Library; of the remaining 70%, $100 annually to the Jewish Congregation of Stettin, Germany, and $50 annually to the Jewish Congregation of Pilsen, Bohemia; remainder is left in trust for charitable purposes to the Heinemann Vogelstein Foundation; probated October 15, 1934.

Warburg, Mrs. Felix, New York City, donates ornamental wrought iron gates to the Jewish Theological Seminary of America, in memory of parents, Jacob H. and Therese Schiff, September 26, 1934.

Warburg, Felix M., New York City, donates collection of 3,500 books and 2,000 pamphlets on economics, to New York University, in name of the late Mrs. Jacob H. Schiff to be known as “The Economic Collection in memory of Mrs. Jacob H. Schiff”, May 7, 1935.

Weinberger, Mrs. Louis H., Philadelphia, Pa. (estates of Louis H. and Henry L. Weinberger) bequeathes $300,000 to 27 local charitable institutions, November, 1934.

Weinman, Bertha, New York City, bequeathes $300,000 to 9 charitable organizations; Mount Sinai Hospital, residue and remainder in $10,000 to establish the Moses Weinman Memorial Fund on death of a life beneficiary; City College, $25,000 for a life beneficiary; City College, $25,000 for a library in memory of brother; Federation for the Support of Jewish Philanthropic Societies, $5,000; and $11,000 to 11 others, January 25, 1935.

Wiley, Louis, New York City, bequeathes $5,000 to the New York Times Neediest Cases Fund and $1,000 each to 17 charities, April 1, 1935.

Wolf, Henry M., Chicago, Ill., bequeathes $1,000,000 for establishment of a non-sectarian free hospital, to be known forever as the Jewish Country Hospital and Convalescent Home; trust fund of $300,000 to be shared equally by the University of Chicago and the Chicago Bar Association, and other gifts to Jewish and non-Jewish charities, June, 1935.

Wolf, Israel I., New York City, bequeathes to Jewish National Library in Jerusalem, Palestine, all books, and income from sale of real estate after death of widow; will appraised November 22, 1934.

OTHER COUNTRIES

Anonymous, ——, donates £10,000 to Jewish National Fund in Jerusalem, Palestine, January 1935.

Anonymous, ——, donates £4,000 to the Jewish National Fund: “Living Legacy”; and £1,000 for the Baron Edmond de Rothschild Memorial Colony, January, 1935.

ALLIANCE ISRAÉLITE UNIVERSELLE, Paris, France, donates 10,000 francs to the Keren Kayemeth, for purpose of establishing a settlement in Palestine in the name of Carl Netter, former officer of organization, January 4, 1935.

AXELROD, RACHEL, Cernauti, Roumania, donates home for needy and aged Jewish actors, in memory of husband, January 21, 1935.

BARON, BERNHARD, TRUST FUND, London, England, makes grant of £10,000 to Empire Day Appeal of the British Empire Cancer Campaign, and create the “Bernard Baron Cancer Fund” for specific research work, July, 1934; makes grant of $125,000 to the Duke of Kent and Princess Marina fund for the rebuilding of St. George's Hospital, November 26, 1934, distributes $180,000 to 330 organizations under terms of Baron will, December, 1934; donates to hospitals and institutions, £75,000; and £1,000 in four annual instalments granted by the Bernhard Baron Trustees to re-equip and improve X-Ray department of the West End Hospital for Nervous Diseases, department to be named the Bernhard Baron X-Ray Department, January, 1935.


CASHMORE, EDWARD SAMUEL, London, England, bequeathes subject to wife's life interest, £1,000 for German Jewish sufferers in England or elsewhere; £300 each to Royal London Opthalmic Hospital, London Hospital, and to the National Benevolent Society of Watch and Clock Makers; £1,000 to King Edward's Hospital Fund; and ultimate residue to the Jewish Board of Guardians, March, 1935.

CASTRO, VITA, Alexandria, Egypt, bequeathes £7,000 for the Écoles Communales, July 27, 1934.

COHEN, HAROLD, Liverpool, England, donates £100,000 to University of Liverpool for new library building, July, 1934.

DAVID, HENRY ESKELL, London, England, net estate of £426,270, bequeathes £2,500 each to Manchester Royal Infirmary and the Victoria Memorial Jewish Hospital, to endow beds in his name; £2,500 to the Board of Guardians for the relief of the Jewish poor of Manchester; £5,000 to King Edward’s Hospital Fund; £500 to the City of London Hospital for Diseases of the Heart and Lungs; one-third of the residue to the Anglo-Jewish Association, upon trust, for European scholarships for Iraqi students, and for charitable purposes in Iraq, particularly in Baghdad; one-third to the Jewish Board of Guardians, to form the Henry Eskell David Fund for general purposes; one-third for such charitable purposes as his executors may think fit, desiring them to give particular consideration to charitable institutions in London and Manchester, the selections to be made without distinction of creed or nationality, May 20, 1935.

DUVEEN, LORD, London, England, donates through the National Arts Collections Fund, Hogarths’ famous group known as “The Graham Children” to the National Gallery, October, 1934.

ELIAS, JOSEPH, Salonika, Greece, bequeathes manuscripts of all his works to the Library of the Hebrew University, Jerusalem, August, 1934.

FLATAU, SOLOMON, W. Hampstead, England, bequeathes £1,000 to such charitable institution or institutions as his wife may select, and the residue of his property to his wife for life with remainder to his son,
whom failing, among other gifts, £10,000 to such charitable institution or institutions as his trustees may select, February, 1935.

GINSBERG, ASHER, Johannesburg, Union of South Africa, bequeathes £2,000 to South African Zionist Federation; £400 each to five Jewish, and £2,000 to non-Jewish, charities, July, 1934.

HARTOGENSIS, J. MENCH, Amsterdam, Netherlands, bequeathes 10,000 guilders for Jewish asylum for insane, and 5,000 guilders for the institute for feeble-minded children at Apeldoorn, October, 1934.


JAFFE, JOHN, London, England, bequeathes to Institut de France, approximately 500,000,000 francs, June, 1935.

KREMENETZKY, JOHANN, Vienna, Austria, bequeathes over 134,000 shillings for Jewish National Fund, Jewish Foundation Fund, Hebrew University in Jerusalem, the Vienna Jewish Community, and other charitable purposes, October, 1934.

KUMMEL, MARGUERITE VON (German Converted Jewess), Tel Aviv, Palestine, bequeathes estate to Jews, July 4, 1934.

LOUIS, LOUIS ALEXANDER, London, England, estate gross value £12,710, bequeathes residue of property, subject to life interests, in equal shares, to the Jews' Hospital and Orphan Asylum, West Norwood; Society for Relieving the Aged and Needy of the Jewish Faith; and the Institution for the Relief of Indigent Blind of the Jewish Persuasion, March, 1935.

MAYSTEIN, E. W., England, donates £5,000 to New Queen Victoria Cottage Hospital, Tonbridge, Kent, to be opened free of debt, October, 1934; donates to Middlesex Hospital, £50,000 for endowment of new radio-therapy department, May 29, 1935.

MORAL, KURT, Istanbul, Turkey, donates library on dentistry of 1100 volumes, to Hebrew University Library in Jerusalem, in memory of Professor Hans Moral, July 15, 1934.

MUSCHRAT, S. M., Riga, Latvia, bequeathes $10,000 for Jewish welfare work, October, 1934; bequeathes $50,000 for work in Palestine, March 28, 1935.


NEUFELD, CAROLINE, Warsaw, Poland, bequeathes 100,000 zlotys for Jewish institutions, of which 60,000 will go to Palestinian organizations and 40,000 to institutions in Poland, November, 1934.

NEUMANN, LUDWIG, London, England, bequeathes £5,000 for distribution among such charities as executors may select and £1,000 to the West End Hospital for Nervous Diseases, December, 1934.


NORMAN, LEOPOLD, Marylebone, England, bequeathes after life interest to wife, £4,300 to Jewish organizations, and the ultimate residue to eight others, May, 1935.
PRZYTEK, NATHAN London, England, estate of £12,886, bequeathes half of subject... to be divided between the London Hospital, the Home and Hospital for Jewish Incurables and the Jews' Hospital and Orphan Asylum, and the other half to accumulate for twenty-one years and be divided similarly, November, 1934.

SASSOON, MRS. MEYER, London, England, donates £2,000 to fund for rebuilding of the St. Georges' Hospital, November, 1934; donates £10,000 toward rebuilding and endowment fund of the new St. Georges' Hospital, March, 1935.

SCHOCHEN, SALMAN, Tel Aviv, Palestine, establishes a Bialik prize of £300 per annum for Hebrew authors or poets writing compositions on Jewish thought or research, August 1, 1934; donates large part of estate near Berlin, for establishment of a camping house for Jewish hikers, August 16, 1934; donates $10,000 to fund being raised for Rothschild Colony, December, 1934.

SEBAG-MONTEFIORE, ARTHUR, London, England, bequeathes £5,000 to his wife at her absolute discretion to distribute two-thirds to Jewish, and one-third to non-Jewish charities, May, 1935.

SEBAG-MONTEFIORE, OWEN CECIL, London, England, bequeathes £1,000 each to the Jewish Board of Guardians and the Sefardi Charities; £175 to three other charities and ultimate remainder as to three-fourths thereof of residue to the Jewish Board of Guardians and one-fourth to the Sefardi Charities, June, 1935.

SIEW, MRS. HELENA, Beaconsfield, Kimberly, South Africa, bequeathes nearly £10,000 for charitable and other institutions, of which £3,000 is to establish bursaries for deserving scholars in educational institutions in Palestine, March, 1935.

SOLOMONS, JOHN HENRY, London, England, estate £49,017; subject to specific bequests, bequeathes the ultimate residue to be divided equally among eleven institutions, January 4, 1935.

SOLOW, SAMUEL, now Tel Aviv, Palestine, formerly New York City, donates $15,000 for establishment of a students' home in Jerusalem for Hebrew University students, December 31, 1934.

TITELMAN, JOSEPH MAIER, Warsaw, Poland, donates valuable site to the Municipality, required for street project, April, 1935.

NECROLOGY

UNITED STATES

ABRAHAMS, ROBERT, physician, professor of physical diagnosis, New York City, at Pass-a-Grille, Fla., aged 74, March 2, 1935.

ABRAMSON, IVAN, author, publisher, film producer, New York City, aged 65, September 15, 1934.

ADLER, JACOB L., retired newspaper and advertising executive, San Francisco, Cal., aged 62, July, 1934.

ALTHEIMER, MRS. MATHILDA, poetess, Chicago, Ill., aged 92, March 16, 1935.

ANFENGER, LOUIS E., communal worker, St. Louis, Mo., aged 66, July 25, 1934.
ARNSTEIN, HENRY, chemist and engineer, communal worker, Philadelphia, Pa., aged 49, July 24, 1934.
ARONSBERG, EMANUEL, member of United States Legation in Latvia, noted linguist, New York City, at Riga, Latvia, aged 49, March 6, 1935.
ARONSON, RALPH HARRIS, manufacturer, captain of ordnance in World War, Summit, N. J., aged 46, February 27, 1935.
BACH, AARON J., bank director, Mayor, Deal, N. J., aged 79, September 24, 1934.
Baker, Hyman D., real estate, New York City, at Los Angeles, Cal., aged 73, December 26, 1934.
BARASH, SOLOMON, communal worker, New York City, aged 78, September 17, 1934.
BARLOW, ADOLPH, Civil War veteran, Detroit, Mich., aged 89, September, 1934.
BAUMAN, HYMAN, merchant, communal worker, New York City, aged 72, October 15, 1934.
BEER, MRS. SOPHIA WALTER, communal leader and philanthropist, New York City, aged 90, January 16, 1935.
BELIS, MENDEL, central figure in famous “ritual murder” trial in Kiev, Russia, 1913, communal worker, at Saratoga Springs, N. Y., aged 62, July 7, 1934.
BELSKY, ISRAEL H., cotton converter, communal worker and philanthropist, Brooklyn, N. Y., aged 62, December 11, 1934.
BIELEY, SOLOMON, representative of Yiddish newspapers in Western States, Dover, N. J., aged 80, July 22, 1934.
BLANK, LEON, Yiddish actor, New York City, aged 67, September 8, 1934.
BLOCK, LOUIS, lawyer, author and authority on freemasonry, Davenport, Ia., aged 65, June 3, 1935.
BLESTONE, JOSEPH I., Zionist leader, physician, educator, editor, Brooklyn, N. Y., aged 75, November 2, 1934.
BLUM, MRS. BERTA, communal worker, Brooklyn, N. Y., aged 73, November 23, 1934.
BLUMBERG, HYMAN, merchant, Dothan, Ala., aged 65, October, 1934.
BRANDES, WILLIAM, manufacturer and communal worker, Philadelphia, Pa., aged 74, March 8, 1935.
BRICKNER, MRS. PERLA ABRAHAMS, member of D.A.R., and of United Daughters of the Confederacy, New York City, August 20, 1934.
BRODE, WILLIAM, pianist and composer of popular music, New York City, aged 82, June 29, 1935.
BRONFIN, ISADORE D., physician, authority on tuberculosis, Denver, Colo., aged 47, July 31, 1934.
Brown, Harry A., communal worker, Portland, Ore., aged 73, April 21, 1935.


Cahn, Alexander, civil engineer, former member of Board of Education, communal worker, New Haven, Conn., at Short Beach, Branford, Conn., August 27, 1934.

Campner, Samuel, lawyer, former Mayor, New Haven, Conn., aged 47, December 29, 1934.


Cerf, Marcel E., former judge, Superior Court, appointee of President to Federal Court, San Francisco, Cal., aged 57, June 20, 1935.

Coblens, Leon C., merchant, civic and philanthropic worker, Baltimore, Md., aged 64, October 31, 1934.

Cohen, Chaim Dov (Hakohen), rabbi, Norwich, Conn., January 2, 1935.


Cohen, Robert I., Sr., merchant, communal worker and philanthropist, Galveston, Tex., aged 78, October 15, 1934.


Cohn, Abe, criminal lawyer, author and poet, Memphis, Tenn., aged 56, May 11, 1935.

Cutler, Yosl, Yiddish humorist, cartoonist, creator of Yiddish Marionette Theatre, New York City, (in accident, near Minneapolis), aged 39, June 11, 1935.


Dalsimer, Sylvan, veteran shoe merchant and manufacturer, Philadelphia, Pa., at Atlantic City, N. J., aged 92, March 14, 1935.

Danzig, Nathan, rabbi, Akron, Ohio, aged 80, November 13, 1934.

Davidow, Myer, merchant, communal worker and philanthropist, Scranton, Pa., in New York City, aged 62, October 8, 1934.

Davis, Mrs. Simon, communal worker, Seattle, Wash., aged 88, January 26, 1935.

DeRoy, Aaron, leading automobile dealer, philanthropic worker, Detroit, Mich., near Hartsville, S. Car., aged 54, March 1, 1935.

Dillon, Abraham M. (Zuchowitsky), Yiddish poet, New York City, aged 52, October 3, 1934.


Eder, Mrs. Samuel, communal worker, Milwaukee, Wis., aged 39, February 26, 1935.


Eisman, Max, manufacturer and communal worker, philanthropist, Newark, N. J., aged 77, March 20, 1935.

Elbert, Heiman, merchant, communal worker, Seattle, Wash., aged 74, October 1934.
ELLIS, KAIN, communal worker, Philadelphia, Pa., aged 55, December 13, 1934.

ELSASSER, MEYER, engineer, communal worker, Los Angeles, Cal., aged 68, January, 1935.


ESBERG, MRS. MATHILDA, communal and civic leader, San Francisco, Cal., aged 84, July, 1934.

FABER, MAURICE, rabbi, former regent of University of Texas, Tyler, Tex., aged 79, September 18, 1934.

*FECHHEIMER, MRS. CLARA R., communal leader, Milwaukee, Wis., May 23, 1934.

FERDBACH, HENRY L., Major, World War; 33d degree Mason, Chicago, Ill., aged 61, June 23, 1935.

FEUSTMAN, MOSES, manufacturer, Philadelphia, Pa., aged 78, December 15, 1934.


FISCHEL, MRS. HARRY, communal worker, New York City, aged 72, January 3, 1935.

FISHER, MAURICE, author, anthropologist, physician, New York City, aged 62, August 30, 1934.

FRENKEL, EMIL, insurance broker, communal worker, New York City, aged 79, December 12, 1934.

FRIEDBERG, MORRIS, communal and Zionist worker, Detroit, Mich., at Los Angeles, Cal., aged 51, July 1, 1934.

FRIEDLANDER, JACOB M., former municipal official, Los Angeles, Cal., aged 44, August 12, 1934.

FRISCH, MRS. RUTH COHEN, communal and civic worker, San Antonio, Tex., aged 49, August 5, 1934.

FROMENSON, ABRAHAM HAYM, former editor, introduced English departments in Yiddish newspapers, public relations counsel, Zionist leader, New York City, aged 60, April 12, 1935.

GOLDBAUM, JACOB SAMUEL, chemist, communal worker, Philadelphia, Pa., aged 46, November 5, 1934.

GOLDBERG, HARRY M., former Deputy Attorney General, civic worker, New York City, aged 62, August 1, 1934.

GOLDBERG, JEANETTE MIRIAM, communal worker, Secretary of Jewish Chautauqua Society, Philadelphia, Pa., aged 60, February 28, 1935.

GOLDMAN, BEN M., communal worker, Los Angeles, Cal., aged 45, March 20, 1935.

GOODHART, JACOB P., lawyer, former official, member of Board of Education, New Haven, Conn., April 12, 1935.

*Omitted from Vol. 36.
NECROLOGY

GOODMAN, Max P., lawyer, communal worker, Cleveland, Ohio, aged 62, September 18, 1934.

GORDON, David, dentist, Zionist worker, World War veteran, Cleveland, Ohio, aged 43, January 26, 1935.

GORDON, Ephraim M., communal and civic worker, Columbus, Ohio, aged 58, April 27, 1935.

GOTTschalk, Louis Ferdinand, composer of light operas and motion picture accompaniments, conductor, Los Angeles, Cal., aged 70, July 16, 1934.

GRAUSMAN, Philip M., surgeon, president of medical advisory board and hospital director of surgery, Major in World War, New York City, aged 58, November 21, 1934.

GREEN, Max, Hebrew scholar and physician, Philadelphia, Pa., aged 65, August 19, 1934.

GREENBAUM, Daniel, lawyer, member of Board of Supervisors of City Charities, Baltimore, Md., aged 87, December 13, 1934.

GREENBAUM, Mark, motion picture theatre pioneer, Cleveland, Ohio, aged 72, August 2, 1934.

GREENBERG, Mrs. Rebecca, communal worker, Columbus, Ohio, aged 65, October 6, 1934.


GREENWALD, Louis, importer, Secret Service Department, World War, New York City, aged 53, July 12, 1934.

GRUENING, Rose, head worker and founder of Grand Street Settlement, New York City, at Camp Moodna, Mountainville, N. Y., July 31, 1934.

GUINSBURG, Nathan M., insurance broker, Spanish-American War veteran, New York City, aged 59, May 1, 1935.

GUINZBURG, Richard Aaron, retired manufacturer and philanthropist, New York City, aged 72, January 28, 1935.

HAHN, Harry W., merchant, civic leader, Washington, D. C., aged 55, December 8, 1934.

HARAWITZ, Abraham, judge, Municipal Court, New York City, aged 56, May 24, 1935.

HARRIS, Sam, dean of local theatre operators, San Francisco, Cal., aged 60, November 26, 1934.

HART, Leo, master printer, Rochester, N. Y., aged 52, March 8, 1935.


HERSKOVITS, Mrs. Sarah, communal worker and philanthropist, New York City, aged 68, May 31, 1935.

HIRSCH, Abel, rabbi, New York City, March, 1935.

HIRSCH, Benjamin Walter, lawyer, communal worker, Memphis, Tenn., aged 78, May 20, 1935.

HIRSCH, Gabriel, former rabbi of French Congregation, New York City, aged 84, January, 1935.

HIRSCHMAN, Hannah M., communal worker, Cincinnati, Ohio, aged 76, March 10, 1935.

Hoffman, Mrs. Belle Bookman, communal worker and philanthropist, New York City, aged 74, June 13, 1935.
Jeshurun, George (Gershon,) Hebrew scholar, Zionist leader, New York City, November 24, 1934.
Jospe, Theodore, civic and communal worker, Glen Cove, L. I., N. Y., aged 65, July 3, 1934.
Juran, Max O., civic and communal worker, Houston, Tex., at Baltimore, Md., aged 37, December 2, 1934.
Kahn, Mrs. Bertha Steinberg, communal worker, New York City, aged 56, February 28, 1935.
Kahn, Henry, communal worker, philanthropist, trustee of Butler University, Indianapolis, Ind., aged 74, August, 1934.
Kahn, Morris Hirsch, physician, heart specialist, New York City, aged 45, July 13, 1934.
Kaplan, Mrs. B. David, Zionist and communal worker, and philanthropist, New York City, aged 69, September 4, 1934.
Katzenberg, Lewis, Civil War veteran, Parkland, Pa., aged 90, May 6, 1935.
Katzowitz, Israel Issar, Yiddish author, Zionist worker, New York City, aged 75, October 10, 1934.
Kind, Frank, jeweler, civic and communal worker, and philanthropist, Philadelphia, Pa., aged 61, July 6, 1934.
Knie, Jay Clarence, physician, ophthalmologist, associate professor at Jefferson Medical College, Philadelphia, Pa., September 2, 1934.
Koen, Justine Bauer (Mrs. Joe), communal worker, Austin, Tex., January 4, 1935.
Kohler, Max J., communal leader, jurist, author, champion of Jewish rights, New York City, at Long Lake, N. Y., aged 63, July 24, 1934. (See biographical sketch in this volume.)
Kohn, Morris, pioneer motion picture exhibitor, Manuet, N. Y., aged 71, February 20, 1935.
Kriegshaber, Victor H., merchant, communal leader, Atlanta, Ga., aged 75, November 10, 1934.
Lateimer, Joseph, Yiddish playwright, New York City, aged 82, February 23, 1935.
Lavine, Maurice, rabbi and hazzan, Mount Rainier, Md., aged 65, June 7, 1935.
Leavitt, Michael, veteran showman, formed theatre chains from coast to coast, co-organizer of Order of Elks, Miami, Fla., aged 92, June 25, 1935.
Leibowitz, Solomon, communal worker, Brooklyn, N. Y., aged 65, December 8, 1934.
LEVINE, Z., Yiddish author, newspaper writer, New York City, aged 58, January 22, 1935.
LEVY, BERNARD, merchant, civic worker, Elizabeth, N. J., aged 50, October 15, 1934.
LEVY, BERT, cartoonist and caricaturist, Los Angeles, Cal., aged 63, August 5, 1934.
LEVY, SYLVAN, insurance expert, civic and communal worker, New York City, aged 64, November 19, 1934.
LEWINSON, BENNO, lawyer, founder of the New York County Lawyer's Association, New York City, aged 80, February 16, 1935.
LIEBER, MRS. MARIE LOUISE, social worker, Philadelphia, Pa., aged 79, November 25, 1934.
LIFSON, BENJ. J., communal and educational worker, Minneapolis, Minn., aged 52, April 26, 1935.
LIPMAN, SIGMUND, communal worker, Los Angeles, Cal., aged 62, December 20, 1934.
LIPPITT, S. HERMAN, physician and communal worker, Milwaukee, Wis., aged 48, December 7, 1934.
LITTMAN, MORRIS, clothing merchant, and communal worker, New York City, aged 53, March 23, 1935.
LIVERMORE, OSCAR, merchant, communal worker, Colorado Springs, Colo., aged 73, November 13, 1934.
LOEB, CHARLOTTE, assistant professor of French, head of department of New York State College for Teachers, Albany, N. Y., November 26, 1934.
LOEB, HERMAN, retired industrialist, active for civic reform in Philadelphia, Ventnor, N. J., aged 70, April 1, 1935.
MARCUS, NATHAN, communal worker, New York City, aged 71, June 12, 1935.
MARGOLIS, ABRAHAM, rabbi and educator, Brooklyn, N. Y., aged 48, April 29, 1935.
MARKS, JOEL M., attorney and former special United States prosecutor, New York City, aged 68, May 7, 1935.
MARKS, MARCUS M., former president Borough of Manhattan, president of National Daylight Saving Association, philanthropic and communal leader, New York City, aged 76, August 26, 1934.
MARKS, SAMUEL, rabbi, San Antonio, Tex., aged 88, August 16, 1934.
MEITCHIK, MME. ANNIE, former contralto with Metropolitan Opera, New York City, aged 59, August 7, 1934.
MEYERFELD, MORRIS, JR., head of theatrical circuit for twenty-three years, San Francisco, Cal., aged 80, June 20, 1935.
MILGRIM, LOUIS, couturier, communal worker, New York City, at Paris, France, aged 55, August 18, 1934.
MILLHAUSER, ISAAC, veteran policeman, lieutenant police department, New York City, aged 71, September 29, 1934.

Nadler, Alfred Goldstein, dermatologist and communal worker, New Haven, Conn., aged 61, January 14, 1935.


Nathan, Philip Wm., physician, orthopedist, specialist in arthritis, New York City, aged 63, April 20, 1935.

Newman, Henry, communal and civic worker, Brooklyn, N. Y., at Sacandaga, N. Y., aged 71, August 4, 1934.

Newman, Juda, pioneer settler and communal and civic leader, San Francisco, Cal., October, 1934.

Noether, Emmy, mathematician, visiting professor at Bryn Mawr, (German refugee), Philadelphia, Pa., aged 52, April 14, 1935.

Ochs, Adolph S., publisher of New York Times, and Chattanooga Times, communal leader and philanthropist, New York City, at Chattanooga, Tenn., aged 77, April 8, 1935. (See biographical sketch in this volume.)

Ochs, Lee Alfred, pioneer in motion picture industry, New York City, aged 54, June 21, 1935.

Oppenheimer, Sigmund, newspaper compositor, labor leader, New York City, aged 74, September 2, 1934.

Oser, Henry I., architect and engineer, served in World War in shipbuilding department, New York City, aged 71, March 20, 1935.

Palley, Samuel, retired banker, communal worker, Brooklyn, N. Y., aged 71, November 16, 1934.

Parshelesky, Isaac, builder, communal worker and philanthropist, Brooklyn, N. Y., aged 58, March 18, 1935.

Pearlman, Philip, merchant, philanthropist, Pelham, N. Y. and New York City, aged 51, April 20, 1935.

Pincus, Simon, Civil War veteran, Brooklyn, N. Y., aged 90, December 4, 1934.


Pollak, Jacob B., rabbi and educator, Brooklyn, N. Y., aged 44, August 20, 1934.

Pollock, Simon Oscar, lawyer, author, New York City, aged 66, November 1, 1934.


Prag, Mrs. Mary, educator, member of Board of Education, San Francisco, Cal., aged 89, March 18, 1935.

Rabinowitz, Moses H., rabbi, Brooklyn, N. Y., aged 81, November 3, 1934.

Rauh, Samuel E., bank director, communal worker, Indianapolis, Ind., aged 88, February 1, 1935.

Rees, Mrs. Rose, communal and civic worker, Minneapolis Minn., aged 35, April 30, 1935.

ROBINSON, DAVID, physician, communal worker, New York City, aged 71, December 7, 1934.
ROSENBERG, S. L. MILLARD, linguist, professor of Spanish at University of California, author, member Spanish Academy of Madrid, Los Angeles, Cal., aged 65, July 18, 1934.
ROSENTHAL, ALBERT M., civic, communal and philanthropic leader, Indianapolis, Ind., at Cleveland, Ohio, aged 58, June 9, 1935.
ROSENTHAL, MORITZ, corporation lawyer, New York City, aged 68, November 12, 1934.
ROTHSCHILD, LOUIS P., merchant and communal worker, Kansas City, Mo., aged 70, December 17, 1934.
RUBIN, JACOB M., clothier, communal and philanthropic worker, New York City, aged 66, June 4, 1935.
SACHS, SAMUEL, banker and philanthropist, New York City, aged 83, March 2, 1935.
SALIT, HARRIS, real estate, philanthropist, Brooklyn, N. Y., aged 69, November 26, 1934.
SALOMON, EDWARD M., civic and philanthropic worker, Memphis, Tenn., June 12, 1935.
SALOMON, SIDNEY, prominent department store executive, Cleveland, Ohio, aged 53, March 19, 1935.
SAMUELS, A. BERTRAM, lawyer, civic worker, public official, New York City, aged 48, September 4, 1934.
SCHIER, PHILIP, communal worker and philanthropist, Kansas City, Mo., aged 71, April 30, 1935.
SCHIFF, BERNARD, Oriental art expert, New York City, aged 74, December 14, 1934.
SCHIFFMANN, HENRY, hotel and real estate operator, communal worker, Brooklyn, N. Y., aged 91, May 10, 1935.
SCHONBERG, MRS. MARY G., communal and social worker, New York City, aged 45, April 15, 1935.
SCHULMAN, ABRAM GUSTAV, painter and associate Professor of Art at College of the City of New York, New York City, at Phoenix, Arizona, aged 54, June 2, 1935.
SCHWANENFELD, J. E., rabbi, Harrisonburg, Va., aged 56, December, 1934.
SEIDE, SOLOMON, Civil War veteran, New York City, aged 90, August 29, 1934.
SELIGMAN, ALBERT J., retired banker and mine operator, member of territorial legislature of Montana, Brooklyn, N. Y., aged 76, April 13, 1935.
SHAPIRO, ALTER BEN, communal leader and philanthropist, New York City, aged 73, April 3, 1935.
SHAW, LOUIS, real estate, communal worker, served in World War, Providence, R. I., aged 54, August 29, 1934.
SILVER, HARRY, auctioneer, ex-fire chief, former Chief of Police in Manila, P. I., Spanish-American War veteran, Milwaukee, Wis., at Chicago, Ill., aged 58, January 7, 1935.
SILVERMAN, SIMON, hazzan, Columbus, Ohio, aged 62, October 6, 1934.
SIMON, FRANKLIN, merchant, pioneer in development of Fifth Ave-
nue, New York City, aged 69, October 4, 1934.
SIMON, JOSEPH, Senator from Oregon, attorney, former Mayor of
Portland, Ore., aged 84, February 14, 1935.
SMOLENSKIN, ÖZER, Yiddish poet and translator, Philadelphia, Pa.,
aged 72, October 7, 1934.
SOHN, JOSEPH, musician, teacher, composer, and critic, New York
City, aged 67, March 16, 1935.
SOKOLOW, ALEXANDER T., lawyer, chief counsel for newspaper, Los
Angeles, Cal., aged 43, July 26, 1934.
SOKOLSKI, HARRIS, realtor, communal and civic worker, New York
City, at Monsey, N. Y., aged 86, December 2, 1934.
SOLOMON, SELIG, one time Mayor, AuSable, Mich., at Los Angele,
Cal., aged 88, February, 1935.
STEINFELD, MARTHA, (MRS. MAURICE), author and communal
worker, St. Louis, Mo., September 24, 1934.
STIX, LOUIS M., wholesale merchant, Cincinnati, Ohio, at Brussels,
Belgium, aged 69, July 6, 1934.
STRAUSS, MARTIN, importer, communal worker, New York City,
STURMDORF, ARNOLD, gynecologist, author of medical works, New
York City, aged 73, November 13, 1934.
TIEGER, PINCUS, authority on Hebrew language and bibliophile,
Elizabeth, N. J., aged 65, November 16, 1934.
TISHMAN, JULIUS, realtor and communal worker, New York City,
at Miami, Fla., aged 71, January 9, 1935.
TRAITEL, BENJAMIN D., leader in structural marble industry, New
York City, aged 85, June 10, 1935.
TWERSKY, SOLOMON SAMUEL, Chassidic rabbi, Brooklyn, N. Y.,
aged 70, April 2, 1935.
ULMANN, DORIS, specialist in photography, New York City, aged
50, August 28, 1934.
VESSELL, MEYER, manufacturer, philanthropist, New York City, aged
74, June 12, 1935.
VLODINGER, NATHAN, restaurateur, philanthropist, New York City,
age 67, March 24, 1935.
VOGELSTEIN, LUDWIG, authority on metallurgy, philanthropist and
 communal leader, New York City, aged 63, September 24, 1934.
WALTER, JOSEPHINE, physician, served in community camp during
World War, New York City, aged 85, February 26, 1935.
WASHER, BENJAMIN SELIG, lawyer, department store executive,
newspaper publisher, and president life insurance company, Louisville,
Ky., aged 54, February 5, 1935.
WASHER, NAT M., communal worker, head of State Board of Educa-
tion, San Antonio, Tex., aged 73, February, 1935.
WEINBERG, MRS. CELIA GROSBERG, communal worker, Boston,
Mass., October 20, 1934.
WEINSTEIN, HARRIS, physician, stomach specialist, New York City,
age 65, January 8, 1935.
WEISS, HERMAN, lawyer, former assemblyman, New York City,
age 65, July 9, 1934.
HADASSAH
THE WOMEN'S ZIONIST ORGANIZATION


Twentieth Annual Convention, Oct. 14-16, 1934, Washington, D. C.
Twenty-first Annual Convention, Nov. 27-30, 1935, Cleveland, O.

Chapters, 272.

Purpose: Object in America is to foster Zionist ideals. Medical activities in Palestine conducted on a non-sectarian basis: Hospitals, Dispensaries, X-Ray and Radiology Institutes, Straus Health Centers, Infant Welfare Stations, Pre-natal and Post-natal Care, Pre-School Care, School Hygiene and Public Health Work, Medical Service in Rural Districts, Medical Social Service in Jerusalem. Erection of Rothschild-Hadassah-University Hospital on Mount Scopus. Other activities: School Luncheons, Guggenheimer Playgrounds, Supply of Garments and Linens to 46 institutions in Palestine.


HASHOMER HATZAIR

Org. 1924. Office: 305 Broadway, New York City.

Tenth Annual Convention, April, 1934, Montreal, Can.

Members, 2,500. Branches, 22.

Purpose: To educate the Jewish youth along the principles of Scouting, Hebrew, Jugend-Kultur, and Chalutz Zionism so that it will realize the idea of Zionism in the concrete act of Chalutziut in Eretz Yisrael.


HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA


Contributors, over 75,000.

Purpose: To facilitate the lawful entry of Jewish immigrants at the various ports in the United States, to provide them with temporary assistance, to prevent them from becoming public charges, to discourage their settling in congested cities, to prevent ineligibles from immigrating to the United States, to foster American ideals, and to instil in them a knowledge of American history and institutions, and to make better known the advantages of desirable immigration and, in conjunction
with other organizations, to maintain offices in European countries for
the purpose of advising Jewish emigrants concerning conditions in lands
of immigration, and to prepare them for life in these new countries;
and, in the lands of immigration other than the United States, to meet
them upon arrival, shelter them and enable them to become self-
supporting therein.

OFFICERS: Pres., Abraham Herman, N. Y. C.; Vice-Pres., Adolph
Copeland, Chicago, Ill.; A. Coralnik, N. Y. C.; Harris Poorvu, Boston,
Massel, N. Y. C.; Israel Silberstein, Baltimore, Md.; Nathan Schoenfeld,
N. Y. C.; Harry K. Wolff, San Francisco, Cal.; Julius Shafer, Seattle,
Wash.; Treas., Harry Fischel, N. Y. C.; Hon. Sec., Samuel Goldstein;
General Manager, Isaac L. Asofsky, N. Y. C.

HEBREW THEOLOGICAL COLLEGE


GRADUATES: Rabbinical Course, 1933–34, 14.
Whole number of Graduates, Rabbinical Course, 52.
Whole number of Graduates, Teachers' Course, 30.
PURPOSE: An institution devoted to higher Jewish Learning for the
promotion and perpetuation of Traditional Judaism in America giving
its students the opportunity to become well prepared Rabbis, Teachers'
and Leaders of American Israel.

OFFICERS: Pres., Saul Silber; Treas., Wm. Lavin; Assoc. Treas., S
Broida and W. P. Cohen; Fin. Sec., J. Rolnick; Rec. Sec., M. Perlstein;
Exec. Dir., Samuel S. Siegel.

FACULTY OF THE COLLEGE: Chaim I. Korb, Reish Mesivtah, Instruc-
tor of Codes and Talmud; Meyer Waxman, Ph.D., Professor of Bible,
Philosophy and Jewish History; Chaim Z. Rubinstein, Instructor of
Talmud and Ethics; Chaim Regensberg, M. A., Instructor of Talmud
and Halacha; Z. Starr, M.A., Instructor of Talmud; A. Shulman,
Instructor of Hebrew Literature; S. Seligman, Ph.B., Instructor of
Hebrew; Saul Silber, Pres. of College, Instructor of Midrash; Royal L.
Garff, Instructor of Public Speaking; A. Abramovitz, D.D., Instructor
of Homiletics; S. Feigen, Ph.D., Professor of Semitics; J. Greenberg,
E.M.E., Dean.

YESHIVATH ETZ CHAIM DEPARTMENTS (Preparatory): A. Shulman,
Jewish History, Bible and Hebrew; S. Seligman, Ph.B., Hebrew and
History; A. Soladar, M.A., Bible and Hebrew; M. Schultz, B.A.,
Hebrew, History and Talmud; H. Kaplan, Talmud; N. Barr, Talmud
and Bible; N. Sacks, Talmud.

LECTURER: Philip L. Seman, Ph.D., Sociology.

INSTRUCTOR of Hazonuth and Liturgy: Samuel S. Siegel.

LIBRARY STAFF: Head Librarian, J. Greenberg; Assistants: Anne Korb
and David Shapiro.

STUDENT PUBLICATION: Hamayon.
HEBREVI UNION COLLEGE
Org. 1875, Inc., Cincinnati, O.
Maintained by the UNION OF AMERICAN HEBREW CONGREGATIONS (q. v.) until 1926.
Chartered separately under the laws of the State of Ohio, with the Union of American Hebrew Congregations recognized as a patronizing body.

LIBRARY: Printed volumes, about 86,000; manuscripts, over 2,000.
Fifty-eighth Commencement, May 26, 1934, graduates Rabbinical Course in 1934, 16; whole number of graduates, 377.
School for Teachers in New York City, established 1923. Whole number of graduates, 174. (Discontinued 1932.)

OFFICERS: Chairman, Board of Governors, Alfred M. Cohen, Cincinnati, O.; Vice-Chairman, Maurice J. Freiberg, Cincinnati, O.; Treas., Carl E. Pritz, Cincinnati, O.; Sec., Benj. Mielziner, Cincinnati, O.

FACULTY: Julian Morgenstern, Ph.D. (Heidelberg), President, Professor of Bible and Semitic Languages; Moses Büttenerweiser, Ph.D. (Heidelberg), D.H.L. (Hebrew Union College), Professor Emeritus of Biblical Exegesis; Jacob Z. Lauterbach, Ph.D., Professor Emeritus of Talmud and Rabbinics; Henry Englander, Ph.D., Professor of Medieval Jewish Exegesis, Acting Registrar; Israel Bettan, D.D. (Hebrew Union College), Professor of Homiletics and Midrash; Abraham Cronbach, D.D. (Hebrew Union College), Professor of Jewish Social Studies; Jacob Mann, M.A., Litt.D. (London), Professor of Jewish History and Literature; Samuel S. Cohon, Rabbi (Hebrew Union College), Professor of Jewish Theology; Abraham Z. Idelsohn, D.D. (Hebrew Union College), Professor Emeritus of Jewish Music and Liturgy; Z. Diesendruck, Ph.D. (Vienna), Professor of Jewish Philosophy; Jacob R. Marcus, Ph.D. (Berlin), Professor of Jewish History; Abraham N. Franzblau, B.S., Professor of Jewish Religious Education; Sol. B. Finesinger, Ph.D. (Johns Hopkins), Associate Professor of Talmud and Rabbinics; Sheldon H. Blank, Ph.D. (Jena), Associate Professor of Hebrew Language and Bible; Nelson Glueck, Ph.D. (Jena), Associate Professor of Hebrew Language and Bible; Walter E. Rothman, Ph.D. (Jena), Librarian; Special Instructors, David Philipson, D.D. (Hebrew Union College), LL.D. (Cincinnati), D.H.L. (Hebrew Union College), Lecturer on the History of the Reform Movement; Louis A. Lurie, Lecturer on Mental Hygiene and College Psychiatrist; Cora Kahn, B.A., Instructor in Elocution.

HECHALUTZ
Org. 1932. OFFICE: 1225 Broadway, New York City.
Branches, 17 City; 3 Farm.
Members, 500.
PURPOSE: To train young Jewish men and women culturally and physically (agriculturally) for a life of pioneer labor in Palestine.
MEMBERS OF CENTRAL COMMITTEE (MERCAZ): Louis Behelfer; Ben Cherner; Abraham Cohen; Moshe Furmansky, Nahum Gutman; Jeremiah Haggai; Nahum Mochson; Yechezkel Kluger; Aaron Oshri; David Yaroslavsky; Shmuel Zahler.

HISTADRUTH IVRITH

Fifteenth Annual Convention, June 29, 1934, Atlantic City, N. J.
Sixteenth Annual Convention, June 28, 1935, Atlantic City, N. J.
Members, 3,510.

PURPOSE: Development of Hebrew culture and Hebrew language.
OFFICERS: Chairman Adm. Comm., Ab. Goldberg; Vice-Chairman, Boris Margolin; Pres., Solomon Goldman; Vice-Pres., Israel Efros, A. H. Friedland, Leo L. Honor, E. E. Lissitzky, M. Ribalow; Treas., A. Spicehandler; Sec., S. Bernstein.

INDEPENDENT ORDER B’RITH ABRAHAM

Forty-sixth Annual Convention, June 11-14, 1933, Atlantic City, N. J.
Forty-eighth Annual Convention, June 2-4, 1935, Atlantic City, N. J.
Members, 93,971. Lodges, 497.

IOTA ALPHA PI SORORITY

Org. 1902. Office: 942 E. 9th, Brooklyn, N. Y.
Chapters in United States and Canada, 712.

PURPOSE: To establish and maintain a Society among women who are members of colleges or universities, and to maintain a scholarship fund for needy students at the various universities.
OFFICERS: Dean, Martha Silverstein; Treas., Helen Levy Gibbs, N. Y. C.; Sec., Bernice Dickman, 942 E. 9th, Brooklyn, N. Y.
JEWISH ACADEMY OF ARTS AND SCIENCES
Seventh Annual Convention, June, 1934, New York City.
Members, 100.
Purpose: Encouragement of Jewish and general scholarship by means of personal contact, meetings at frequent intervals and exchange of views; Publication of scientific works of great value by means of financial aid and friendly cooperation; conferring of honorary fellowships to scholars of note and presentation of the Annual Academy Medal for outstanding achievement in Art and Science which in opinion of the "Governors" enhanced the Jewish prestige.

JEWISH AGRICULTURAL SOCIETY, INC.
Purpose: The encouragement of farming among Jews in the United States.
Officers: Pres., Lewis L. Strauss; Vice-Pres., Eugene S. Benjamin; Treas., Francis F. Rosenbaum; Sec., Reuben Arkush, N. Y. C.; General Manager, Gabriel Davidson.

THE JEWISH BRAILLE INSTITUTE OF AMERICA, INC.
Members, 850.
Purpose: To compile an authoritative census of the Jewish blind of America and throughout the world; to publish a Braille magazine, (Jewish Braille Review), devoted to Jewish cultural interests, for free distribution among Jewish blind in our country and abroad; to establish and maintain a library for Jewish blind in Braille; to adapt the "moon" system for Yiddish and Hebrew for the benefit of the adult Yiddish-speaking blind; to adapt an international Hebrew Braille code to be followed by the development of Hebrew literature in Braille; and to provide religious instruction to Jewish blind children at home and at the state schools.

JEWISH CHAUTAUQUA SOCIETY
Members, 4,000.

JEWISH CONCILIATION COURT OF AMERICA, INC.
Fifth Annual Convention, Jan. 9, 1935, New York City.
Members, 100. Branches, 10.
Purpose: Adjustment of Jewish cases.
OFFICERS: Pres., Israel Goldstein; Vice-Pres., Mrs. Rebekah Kohut, Jacob Panken, Moses Hyamson; Treas., Jacob R. Schiff; Exec. Sec., Louis Richman; Chairman Bd. of Dir., Bernard S. Deutsch.

JEWISH CONSUMPTIVE AND EXPATIENTS RELIEF ASSOCIATION OF CALIFORNIA
Sanatorium at Duarte, Cal., and Expatients Home at Belvedere, Cal.
Twentieth Annual Convention, Feb. 21-25, 1934, Los Angeles, Cal.
Auxiliary Societies, 48. Members, 50,000.
Purpose: To maintain a sanatorium of 153 beds for treatment of pulmonary tuberculosis, and an Expatients Home of 62 beds, providing after-care for those discharged from the Sanatorium, as “quiescent.”

JEWISH CONSUMPTIVES’ RELIEF SOCIETY OF DENVER
Contributors, 100,000. Capacity, sanatorium, 300 beds.
Auxiliary Societies, 11.
OFFICERS: Pres., Philip Hillkowitz, 236 Metropolitan Bldg.; Vice-Pres., H. J. Schwartz; I. Rude; Jos. Durst; Treas., Louis Stern; Sec., Lewis I. Miller; Asst. Sec., Ben Friedland, P. O. Box 537.

JEWISH COURT OF ARBITRATION, INC.
Annual Meeting, Nov. 17, 1934, New York City.
Branches, 6.
Purpose: To settle, arbitrate and conciliate differences between Jews, societies, lodges, Synagogues and fraternities, without resort to civil courts.
OFFICERS: Pres., Joseph Sugarman; Founder and Hon. Pres., Samuel Buchler; Hon. Vice-Pres., Jacob S. Strahl; Leon N. Sanders; Vice-Pres., Nathan Newfeld, Charles Rubel, Wm. H. Schreiber, Henry Seigel, Michael Wallach; Chairman of Council, Nathan Padgug; Vice-Chairmen, Robert Seelav, Harry Schlacht, Herbert S. Port; Treas., Morris Pollack; Sec., Bernard Price, Frieda Adams; Exec. Sec., A. H. Waisman; Chief of Rabbinics, Herman Mantel.

JEWISH INSTITUTE OF RELIGION

Org. and Founded Oct. 1, 1922. OFFICE: 40 West 68th, New York City.

PURPOSE: A school of training for the Jewish Ministry, Research and Community Service. Graduate School and Department of Advanced Studies.

Incorporated in the State of New York—invested funds, 420,000.

Library—35,000 volumes; 6,500 pamphlets.

Tenth Commencement, June 2, 1935; Graduates, 10; total number of graduates, 80.

Students, 24.


FACULTY: President and Professor of Practical Theology and Homiletics, Stephen S. Wise, Ph.D., LL.D. (Columbia); Dean and Professor of Ethics and Philosophy of Religion, Henry Slonimsky, Ph.D. (Marburg); Asst. Professor in Bible and Hellenistic Literature, Ralph Marcus, Ph.D. (Columbia); Asst. Professor of Hebrew, Harry S. Lewis, M.A. (Cambridge); Professor of Talmud, Chaim Tchernowitz, Ph.D. (Wurzburg); Professor in Social Service, Sidney E. Goldstein, B.A. (Cincinnati); Visiting Professor of History, Salo Baron, Ph.D. (Vienna); Professor in Hebrew Language and Literature and Acting Librarian, Shalom Spiegel, Ph.D. (Vienna).

INSTRUCTORS: Instructor in Music, Abraham W. Binder, Mus. B. (Columbia); Instructor in Public Speaking, Windsor P. Daggett, Ph.B. (Brown); Honorary Instructor in Talmud, Moses Marcus.

Charles William Elliot Fellow in History; John J. Tepfer, M.A. (Pennsylvania), M.H.L., Rabbi (Jewish Institute of Religion).

LIBRARY STAFF: Acting Librarian, Shalom Spiegel; Asst. Librarian, Isaac Kiev.
BURSAR: J. X. Cohen, B.S., C.E., Rabbi.
SECRETARY: Gertrude Adelstein, B.A.

JEWISH LABOR COMMITTEE
Annual Convention, February, 1934, New York City.
MEMBERS: National and local units of the Workmen's Circle, International Ladies' Garment Workers Union, Amalgamated Clothing Workers of America, Cap and Millinery Workers Union, United Hebrew Trades, Forward Association, and Jewish Socialist Verband.
PURPOSE: To fight Fascism and Nazism, to help the opposition movement in all Fascist countries and to prevent the spread of Fascist propaganda in America; to represent organized Jewish Labor in all Jewish problems.

JEWISH MENTAL HEALTH SOCIETY
Members, 500.
PURPOSE: The maintenance of the Hastings Hillside Hospital (established by the Jewish Mental Health Society) devoted to the medical or surgical care and treatment of persons suffering from incipient and curable mental and nervous disorders, and the prevention of insanity.
OFFICERS: Pres., Israel Strauss; Vice-Pres., Joseph E. Gilbert; Treas., Arthur Frankenstein; Sec., Mrs. Marcus Loewenstein.

JEWISH MINISTERS CANTORS' ASSOCIATION OF AMERICA
Forty-fifth Annual Convention, June 8, 1935, New York City.
Members, 375.
PURPOSE: To uplift the profession and extend aid to needy cantors and to their families and to establish a Cantors Seminary.
OFFICERS: Pres., Louis Lipetz; Vice-Pres., Ephraim Spivak; Sec., Salo H. Goldstone; Treas., Marcus Aranoff, Exec. Dir., Joseph Ben-Porath, N. Y. C.
JEWISH NATIONAL ORGANIZATIONS 303

JEWISH NATIONAL FUND OF AMERICA
Purposes: To redeem the soil of Palestine as the inalienable property of the Jewish People.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA
Thirteenth Biennial Convention, June 1–4, 1933, Chicago, Ill.
Branches, 180. Members, 7,516.
Purposes: Fraternal, Social, Beneficial, and Educational Order.
Officers: Pres., David Pinski; Vice-Pres., Joel Enteen; Treas., Abr. Margulies; Sec., Louis Segal, N. Y. C.

JEWISH PUBLICATION SOCIETY OF AMERICA
Members, 4,690.
Purposes: Formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific and religious works, giving instruction in the principles of the Jewish religion, which are to be distributed among the members of the corporation, and to such other persons and institutions as may use the same in the promotion of benevolent educational work.
For Report see p. 465.
*Deceased.

JEWISH SABBATH ALLIANCE OF AMERICA, INC.
Purposes: To promote the observance of the Seventh Day Sabbath in every possible way and manner. To secure employment for Seventh Day Observers where they need not desecrate the Sabbath. To protect and defend the Seventh Day observing storekeepers against the strict Sunday Laws, always working to secure proper exemption for them under such laws.
Officers: Pres., Bernard Drachman; Exec. Sec., Wm. Rosenberg, 302 E. 14th, N. Y. C.
JEWSH SOCIALIST VERBAND

OFFICERS: Chairman, Saul Rifkin; Gen. Sec., N. Chanin.

JEWSH THEATRICAL GUILD OF AMERICA, INC.

Org. 1924. OFFICE: 1560 Broadway, New York City. Members, 2,000.
PURPOSE: Perpetuating Judaism in the theatre; to aid sick and unfortunate; to build memorial hall.
OFFICERS: Founder, William Morris; Pres., Eddie Cantor; Vice-Pres., George Jessel, Fred Block, Juliu Tannen, Sam H. Harris, Wm. Morris, Jr., Hugo Riesenfeld; Treas., Abe Lastfogel; Sec., Harry Cooper; Fin. Sec., Sam Forrest; Exec. Sec., Dave Ferguson.

JEWSH THEOLOGICAL SEMINARY OF AMERICA

Org. 1886. NEW BUILDINGS: Broadway to 122nd and 123rd; OLD BUILDING: 531 W. 123rd, New York City.
Incorporated in State of New York. Invested Funds for Seminary, $4,873,924.61 inclusive of Brush Foundation; for Teachers' Institute, $454,965.75; for Library, $1,116,503.53. Library: Printed volumes, 103,145; Manuscripts, 7,000.
Forty-first Commencement, June 2, 1935.
Graduates, Seminary, 10. Total number of graduates, Seminary, 304. Graduates, Teachers' Institute, Teachers' Training Course, in 1935, 11.
Whole number of graduates, Teachers' Institute, Teachers' Training Course, 505; Teachers' Institute, Extension Course, in 1935, 4.
FACULTY: President, Cyrus Adler, Ph.D. (Johns Hopkins); Professor of Talmud, Louis Ginzberg, Ph.D. (Heidelberg); Jacob H. Schiff Professor of History, Alexander Marx, Ph.D. (Koenigsberg); Professor of Homiletics, Mordecai M. Kaplan, D.H.L. (Jewish Theological
Seminary), William Prager Professor of Mediaeval Hebrew Literature, Israel Davidson, Ph.D. (Columbia); Professor of Codes, Moses Hyamson, B.A., L.L.D. (University of London); Professor of Hebrew, Morris D. Levine, D.H.L. (Jewish Theological Seminary); Solomon Schechter; Professor of Theology, Louis Finkelstein, Ph.D. (Columbia); Instructor in Talmud, Boaz Cohen, Ph.D. (Columbia); Instructor in Hazanuth, Israel Goldfarb, B.S. (Columbia); Visiting Professor of Biblical Archaeology, Spring Semester 1934-1935, Julius Lewy, Ph.D. (Berlin); Visiting Professor of Biblical Literature, 1934-1935, Alexander Sperber, Ph.D. (Bonn); Special Lecturer in Education, Simon Greenberg, Ph.D. (Dropsie), Rabbi (Jewish Theological Seminary); Instructor in Public Speaking; William J. Farma, M.A. (Wisconsin).

Registrar: Louis Finkelstein.
Secretary: Joseph B. Abrahams.

Library of the Jewish Theological Seminary of America, Incorporated in State of New York, 1924.


Library Staff: Librarian, Alexander Marx; Assistant Librarian, Boaz Cohen; Cataloguers, Saul Gittelsohn, Isaac Rivkind; Secretary to Librarian, Anna Kleban; Clerk, Michael Shapiro; Loan Department, Mary Fried; in charge of Museum, Paul Romanoff.

Teachers Institute and Seminary College of Jewish Studies: Dean, Mordecai M. Kaplan, D.H.L. (Jewish Theological Seminary); Registrar, Samuel Dinin, Ph.D. (Columbia). Instructors: Hillel Bavli, M.A. (Columbia); Paul Chertoff, Rabbi (Jewish Theological Seminary); Samuel Dinin, Ph.D. (Columbia); Abraham Halkin, Ph.D. (Columbia); Morris D. Levine, D.H.L. (Jewish Theological Seminary); Joshua Ovsay; Zevi Scharfstein; Special Instructor in Music, Judith Kaplan, B.S. (Columbia).

Israel Friedlaender Classes of the Seminary College of Jewish Studies: Dean, Mordecai M. Kaplan, D.H.L. (Jewish Theological Seminary); Registrar, Israel S. Chipkin, M.A. (Columbia). Instructors: Hillel Bavli, M.A. (Columbia); Paul Chertoff, Rabbi (Jewish Theological Seminary); Samuel Dinin, Ph.D. (Columbia); Joshua H. Newmann, Ph.D. (Columbia); Max Slavin, J.D. (New York University); Samuel Zaretski, M.A. (Columbia); Abraham Halkin, Ph.D. (Columbia). Special Instructors: Miriam Ephraim, Abraham I. Kalb, Gershon Levi, Rabbi (Jewish Theological Seminary).

JEWISH VALOR LEGION

Members, 638.
Purpose: Compilation of records of Jewish soldiers in American army in Wars of the Republic.
Officers: Commander, Sydney G. Gumpertz; Sr. Vice-Commander, Benjamin Kaufman; Jr. Vice-Commander, Herman Bush; Adjutant, Nat. P. Ruditsky, 3265 Bainbridge Ave., N. Y. C.

JEWISH WAR VETERANS OF THE UNITED STATES

Thirty-eighth Annual Convention, August 31-September 3, 1934, New Britain, Conn.
Posts, 118. Members, 50,000.
Purpose: To maintain allegiance to the United States of America; To uphold the fair name of the Jew; To foster comradeship; To aid needy comrades and their families; To preserve the records of patriotic service of Jews; To honor the memory and shield from neglect the graves of our heroic dead.

JEWISH WELFARE BOARD

Amalgamated with Council of Young Men's Hebrew and Kindred Associations, July 1, 1921.
Purpose: To stimulate the organization and to assist in the activities of Jewish Community Centers, including Young Men's Hebrew Associations, Young Women's Hebrew Associations, and kindred organizations, and to cooperate with similar bodies in the development of Judaism and good citizenship. To promote the welfare of soldiers, sailors and marines in the service of the United States and disabled veterans and especially to provide for men of the Jewish faith in the Army and
Navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts.


JUNIOR HADASSAH
(The Young Women's Zionist Organization of America)
Orig. 1921. Office: 111 Fifth Ave., New York City.
Eleventh Annual Convention, Aug. 19–22, 1934, New York City.
Twelfth Annual Convention, Nov. 27–30, 1935, Cleveland, O.
Members, 10,000.

Purpose: To support in Palestine, Meier Shfeyah, a children's village; Pardess Anna, an agricultural colony; and the Hadassah School of Nursing; To conduct cultural classes and meetings for propagating Zionist ideals; To carry on Jewish National Fund Work; To cooperate with other existing Zionist groups.

Office: Hon. Pres., Mrs. Frieda S. Ullian; Pres., Celia B. Slohm; Vice-Pres., Hannah Goldberg, Thelma Goldfarb, Leah Weisberger, Nell Ziff; Treas., Pauline Englander; Sec., Hannah Schiff; Exec. Sec., Alice Bernstein.

KAPPA NU FRATERNITY
Org. June 12, 1911. Office: 33 Tyler, Rochester, N. Y.
Chapters, 18. Members, 2,300.

Purpose: A Greek-letter brotherhood for college men of Jewish consciousness.


*LAMBDA DELTA BETA FRATERNITY
Office: 714 Guarantee Title Bldg., Cleveland, Ohio.
Office: Chancellor, Sanford B. Meyerson; Vice-Chancellor, Harry Ziskind; Bursar, Benjamin Kasner; Master of Scrolls, Jack Kessler; Bailiff, Frank H. Feingold.

LAMBDA OMICRON GAMMA OSTEOPATHIC FRATERNITY
Members, 160.
Chapters: Undergraduate 4, Graduate 5.
PURPOSE: To unite Jewish students and practitioners of Osteopathy for the purpose of maintaining the highest standards of the Osteopathic profession and to promote friendship and fraternalism amongst its members.


LEAGUE FOR LABOR PALESTINE
(Affiliated with the Histadrut Haovdim General Federation of Jewish Labor in Palestine)

Org. 1933. Office: 1225 Broadway (Room 404), New York City.
First Annual Convention, May 30, 1934, New York City.
Members, 3,000, Chapters, 60.

PURPOSE: To enlighten its members about Palestinian labor and the activities of the Histadrut; to create around work of Palestinian labor an atmosphere of friendship and encouragement; to raise funds for activities of the Histadrut by contributions from League membership and by nation-wide campaigns.

OFFICERS: Chairman Nat'l Council, Samuel Wohl; Chairman Adm. Comm., Joseph Schlossberg; Vice-Chairmen, Hayim Fineman, Isaac Hamlin, Rose Stoloff; Treas., S. Dingol; Sec. Pinchos Cruso.

LEAGUE FOR SAFEGUARDING THE FIXITY OF THE SABBATH AGAINST POSSIBLE ENCROACHMENT BY CALENDAR REFORM

Org. 1929, Office: 1459 Lexington Ave., New York City.
Constituent Organizations, 55.


LEO N. LEVI MEMORIAL HOSPITAL ASSOCIATION

Maintains the Leo N. Levi Memorial Hospital.
Members, 3,500.


MASADA, YOUTH ZIONIST ORGANIZATION OF AMERICA

Official Youth Section of Zionist Organization of America.
Members, 2,200. Societies, 57.
JEWISH NATIONAL ORGANIZATIONS

PURPOSE: To bring the masses of American Jewish Youth into the Zionist ranks; To cooperate with all existing Zionist agencies in the upbuilding of Palestine as the Jewish National Homeland; To strengthen Jewish community life in America through the Zionist program; to unify all existing unaffiliated Zionist Youth Organizations; To do concrete work in Palestine.


THE MENORAH ASSOCIATION, INC.


PURPOSE: The study and advancement of Jewish culture and ideals.

BOARD OF GOVERNORS: Honorary: Judge Irving Lehman; Chairman of the Board, Frederick F. Greenman; Acting Treas., Bernard J. Reis; Chancellor, Henry Hurwitz; Sec., Harry Starr, N. Y. C.

INTERCOLLEGIATE MENORAH ASSOCIATION


Societies, 51.

PURPOSE: The study and advancement of Jewish culture and ideals in the colleges and universities of the United States and Canada.


MENORAH EDUCATIONAL CONFERENCE

Org. Dec. 29, 1918, and composed of University teachers.

PURPOSE: To foster and guide Menorah education in American colleges and universities and among university graduates and other men and women in the general community interested in Jewish culture and ideals.

OFFICERS: Chairman, Prof. Nathan Isaacs, Harvard University, School of Business; Vice-Chairman, Prof. Wm. Popper, University of California; Sec.-Treas., Adolph S. Oko, Hebrew Union College Library.

THE MIZRACHI ORGANIZATION OF AMERICA


Members, 27,000. Organizations, 312.

PURPOSE: Rehabilitation of Palestine in the spirit of Jewish Torah and Traditions. Fundamental principle: The land of Israel, for the people of Israel, in the spirit of the Law of Israel.

MIZRACHI WOMEN'S ORGANIZATION OF AMERICA


Members, 5,500. Branches, 58.

Purpose: Rebuilding of Palestine in the traditional Jewish spirit. The organization helps to support all Mizrachi activities in Palestine, also gives much of its time and effort to the Jewish National Fund and helps to support the Keren Hayesod. Specific project: Maintaining the Technical Home (vocational school) and Cultural Center for orthodox Jewish girls in Jerusalem, where the native girl as well as the immigrant Chalutzah receives a thorough modern training in Domestic Science, Farming, Academic and Commercial subjects, in a truly orthodox, cultured and refined atmosphere.

Officers: Pres., Mrs. Abraham Shapiro; Vice-Pres., Mrs. A. Wintraub, Mrs. L. Isaacson, Mrs. R. W. Sundelson, Mrs. L. Hechter, Mrs. M. Galub, Mrs. R. L. Leiserowitz, Mrs. M. A. Singer; Treas., Mrs. B. H. Schnur; Sec., Mrs. B. J. Goldstein; Fin. Sec., Mrs. S. Fischer.

MIZRACHI YOUTH OF AMERICA (MIZRACHI HATZAIR)


Members, 7,500.

Purpose: To organize groups of the Jewish youth, both senior and junior, to spread Judaism and a love for Jewish knowledge, to acquaint the Jewish youth with the national aspirations of the Jews, and to strive for the rehabilitation of Palestine in accordance with Jewish traditions on the basis of Torah v’Avodah, (Torah and Labor).


MU SIGMA FRATERNITY


Twenty-eighth Annual Convention, Dec. 22–24, 1934, New York City.


NATIONAL ASSOCIATION OF JEWISH CENTER EXECUTIVES


Sixteenth Annual Conference, May 30–June 4, 1934, Atlantic City N. J.

Members, 150.

*Name changed to Hapoel Ha-Mizrachi of America, Inc.
PURPOSE: To foster and develop an interest in Jewish Center work and to promote friendly and helpful relations among Jewish Community Center workers.


*NATIONAL CANTORS AND MINISTERS LEAGUE


Sixth Annual Convention, July 24, 1934, New York City.

Members, 175.

PURPOSE: To organize all cantors, to open first Cantors Seminary; Cantors Registry to place Cantors in positions.

OFFICERS: Hon. Pres., Zeidel Rovner; Director, Asher Chassin; Sec., Isadore Schoen, 95 St. Marks Place; Chairman Board of Directors, A. Ch. Landman.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE


Thirty-fifth Annual Conference, May 26–30, 1934, Atlantic City, N. J.

Members, 239. Societies, 500 individuals.

PURPOSE: To discuss the problems of Jewish social work, to promote reforms in its administration and to provide uniformity of action and cooperation in all matters pertaining to the development of Jewish philanthropic and communal activities, without, however, interfering with the local work of any constituent society.


NATIONAL COUNCIL FOR JEWISH EDUCATION


Ninth Annual Conference, May 26–30, 1934, Atlantic City, N. J.

PURPOSE: To further the creation of a profession of Jewish education, to improve the quality of Jewish instruction, and to develop professional standards in Jewish education.

NATIONAL COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS

Third Annual Convention, Jan. 3–6, 1935, New York City.
Members, 47 Federations and Welfare Funds.
Purpose: To offer a medium for the consideration of common interest and problems of Jewish Federations and Jewish Welfare Funds, and, to develop standards and principles of effective community organization and intercommunity relationships in extra local activities. In 1935 services were combined with the program of the Bureau of Jewish Social Research.

NATIONAL COUNCIL OF JEWISH JUNIORS

Biennial Convention, October, 1933, St. Louis, Mo.
Members, 7,500. Sections, 119.
Purpose: To organize, encourage and assist Junior Sections for the promotion of Religious, Philanthropic, Civic and Educational work in accordance with the program of the National Council of Jewish Women.

NATIONAL COUNCIL OF JEWISH WOMEN

Sections, 200. Junior Auxiliaries, 120.
Purpose: The National Council of Jewish Women stresses religion and Jewish education, peace, civics and social legislation, adult education and social service. It is particularly concerned with service to the foreign born and international service and maintains national and international affiliations to make this service more effective.

*Deceased.
NATIONAL FARM SCHOOL

Thirty-fifth Annual Graduation, March 31, 1935.
Purpose: To train Jewish Youth in practical and scientific agriculture, for agricultural callings.

NATIONAL FEDERATION OF JEWISH MEN'S CLUBS OF THE UNITED SYNAGOGUE OF AMERICA
Seventh Annual Convention, Feb. 1–3, 1935, Lakewood, N. J.
Societies, 100. Members, 10,000.
Purpose: To further traditional Judaism by means of strengthening and developing the activities of the affiliated clubs and by mustering the strength of these clubs for general Jewish purposes.

*NATIONAL FEDERATION OF ORTHODOX CONGREGATIONS
First Annual Convention, June 19–20, 1932, New York City.
Members, 835.
Purpose: To maintain the Rabbi Isaac Elchanan Yeshiva; to support the smaller Yeshivas and Talmud Torahs of America; to unit the synagogues in each district in order thereby to improve their own position; to exert a proper influence in all Jewish activities that they be conducted in the Jewish spirit.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
Org. 1923. Office: Merchants' Bldg., Cincinnati, O.
Sixth Biennial Convention, March 22–24, 1935, Washington, D. C.
Societies, 120.
PURPOSE: To stimulate interest in Jewish worship, Jewish studies, social service and other kindred activities. To cooperate with Union of American Hebrew Congregations in its national plans.


NATIONAL FEDERATION OF TEMPLE SISTERHOODS
Org. 1913. Office: 32 W. 6th, Cincinnati, O.
Societies, 350.
PURPOSE: To bring the Sisterhoods of the country into closer cooperation and association with one another; To quicken the religious consciousness of Israel by stimulating spiritual and educational activity; To spread propaganda for the cause of Judaism; To cooperate with the Union of American Hebrew Congregations in the execution of its aims and purposes; To espouse such religious causes as are particularly the work of Jewish women.

The work of the Federation is conducted under the following Committees: Religious Schools, Religious Extension, H. U. C. Scholarships, Union Museum, Uniongrams, State or District Federations, Student Activities, Peace, Literature for Jewish Blind, Young Folk’s Temple Leagues, I. M. Wise Sisterhood Memorial Fund, Child Study and Parent Education, and Programs.


NATIONAL HOME FOR JEWISH CHILDREN AT DENVER
Twenty-seventh Annual Convention, April 15-16, 1934, New York City.
Auxiliary Societies, 18. Members, 61,000.
PURPOSE: To shelter children of tuberculous parents, who come to Denver seeking restoration of health.

NATIONAL JEWISH HOSPITAL AT DENVER
Thirty-fourth Annual Meeting, Feb. 4, 1934, New York City.
Purpose: To maintain a free, national, non-sectarian sanatorium
for the treatment of tuberculosis.
Contributors, 125,000 Individuals; 100 Federations; 200 Lodges and
Patients treated to July 1, 1934: In hospital, 7,680, through Out-
patients department, 12,742.
Friedman, Denver, Colo.; Vice-Pres., Morton May, St. Louis, Mo.;
Paul Felix Warburg, N. Y. C.; B. Flesher, Denver, Colo.; Herman Wile,
Buffalo, N. Y.; Harmon Auguste, N. Y. C.; E. J. Schanfarber, Columbus,
O.; Alfred A. Benesch, Cleveland, O.; Treas., Ben Altheimer; Asst.
Treas., Paul M. Rosenthal, N. Y. C.; Sec., Mrs. S. Pisko, 3800 E. Colfax
Ave., Denver, Colo.; National Supervisor, Samuel Schaefer, Denver,
Colo.

NATIONAL LABOR COMMITTEE FOR PALESTINE
Org. 1923. Office: 1225 Broadway (Room 404), New York City.
Eleventh Annual Convention, Nov. 30-Dec. 2, 1934, New York City.
Contributors, 30,000. Affiliated Organizations, 900.
Purpose: To assist the "Histadruth," the Federation of Jewish
Labor in Palestine, by providing funds to carry on their cultural, social
welfare, agricultural and industrial undertakings, to send them tools
and machinery, and help the labor population in Palestine to establish
itself firmly and do its full share in upbuilding of the country.
Officers: National Chairman, Joseph Schlossberg, N. Y. C.;
Co-Chairmen, David Dubinsky, David Pinski, N. Y. C.; Chairman
Adm. Comm., Morris Finestone, N. Y. C.; National Treas., Max
Zaritzky, N. Y. C.; Assoc. Treas., Abraham Miller, N. Y. C.; National
Sec., Isaac Hamlin, 1225 Broadway, N. Y. C.

NATIONAL LEGAL FRATERNITY LAMBDA ALPHA PHI
Fourteenth Annual Convention, July, 1933, Newark, N. J.
Members, 400.
Purpose: To inculcate in Jewish members of the Bar the highest
principles of legal ethics in order to maintain the respect of the Bench,
Bar and Public.
Officers: Supreme Chancellor, Bernard T. Silverman, Yonkers,
N. Y.; Supreme Vice-Chancellor, Leonard H. Cohn, Newark, N. J.;
Leon Dreskin, Newark, N. J.; Ephraim Schechner, Newark, N. J.;
Supreme Keeper of the Exchequer, David M. Engelson, N. Y. C.;
Supreme Archon, Michael G. Alenick, Newark, N. J.; Supreme Histor-
ian, Alfred Kemper, Newark, N. J.
NU BETA EPSILON FRATERNITY
Fifteenth Annual Convention, Dec. 27-31, 1934, Chicago, Ill.
Members, 500.
Purpose: Greek Letter Fraternity for Jewish students at credited Law Schools.
Officers: Founder and Hon. Grand Chancellor, Barnet Hodes; Grand Chancellor, Eugene A. Delson; Past Grand Chancellor, Ben W. Goldman; Vice-Grand Chancellor, Harry Abrahams; Grand Scribe, Allan M. Wolf; Grand Master of the Rolls, Earl Blumenthal; Grand Master of Exchequer, Samuel J. Baskin; Grand Historian, Earl Susman; Grand Marshal, Frank Reicin.

*ORDER KNIGHTS OF JOSEPH
Twenty-seventh Convention, Aug. 22, 1926, Buffalo, N. Y.
Members, 10,587. Lodges, 68.
Officers: Supreme Commander, H. A. Rocker, Cleveland, O.; First Supreme Vice-Commander, I. Liederman, Chicago, Ill.; Second Supreme Vice-Commander, A. Fishman, Chicago, Ill.; Third Supreme Vice-Commander, Max Lazaer, Pittsburgh, Pa.; Supreme Sec., D. J. Zinner, Cleveland, O.; Supreme Treas., Jos. C. Bloch, Cleveland, O.; Endowment Treas., A. Silberman, Cleveland, O.

ORDER SONS OF ZION
Twenty-sixth Annual Convention, June 22–24, 1935, Bradley Beach, N. J.
Purpose: Fraternal and Zionist.
Officers: Nasi, Joseph Kraemer, Newark, N. J.; Segan Rishon, Louis Myers; Segan Sheni, Alazar Kushner; Gisbor, Louis Rimsky; Maskir, Heinrich Abramowitz; Counsel, Isaac Allen; Chief Medical Examiner, Solomon Neumann.

ORDER OF THE UNITED HEBREW BROTHERS
Quinquennial Convention, October, 1930, New York City.
Members, 5,800.
Officers: Grand Master, Albert Halle, 5 Columbus Circle; Vice-Grand Master, Louis Goldstein; First Deputy Grand Master, Morris Jacobs; Second Deputy Grand Master, Arthur F. Kallman; Third Deputy Grand Master, Charles Barrach; Grand Sec., Morris Aaronson, N. Y. C.
THE PALESTINE LIGHTHOUSE
Purpose: Feed, clothe, shelter, educate and instruct the blind in arts and crafts.

THE PEOPLES' ORT FEDERATION
Purpose: Promotion of technical trades and agriculture among the Jews in Eastern and Central Europe.
Officers: National Chairman, B. C. Vladeck; Chairman Bd. of Dir., Henry Moskowitz; Vice-Chairmen, Louis B. Boudin, Morris Berman, Meyer Brown, N. Chanin, Murray Levine, Alexander Kahn; Treas., J. Weinberg; Exec. Dir., Philip Block.

PHI ALPHA FRATERNITY, INC.
Purpose: Jewish student fraternal relationships in certain American Colleges and Universities where established.

PHI BETA DELTA FRATERNITY
Members, 2,650. Chapters, 25; Alumni Clubs, 10.
THE PHI BETA FRATERNITY

Thirteenth Annual Convention, Aug. 25-29, 1932, Stamford, Conn.

Members, 2,600. Chapters, 39.

Purpose: A national Jewish fraternity with chapters located in High and Preparatory Schools, for boys meeting for educational, social and fraternal purposes.


PHI DELTA EPSILON MEDICAL FRATERNITY


Members, 6,000.

Purpose: To promote good scholarship, medical ethics, good fellowship and friendship, and to aid needy students and advance medical science.


*PHI DELTA MU FRATERNITY, INC.
Eleventh Annual Convention, Dec. 28, 1931, New York City.

Members, 325.

Purpose: To promote the intellectual, social and spiritual status of Jewish students at colleges in the United States and Canada.

Officers: Chancellor, Jack Sperling; Vice-Chancellor, E. Wentworth Reeves; Chancellor of the Exchequer, Arthur S. Bruckman, N. Y. C.; Historian, Mathew L. Salovger; Keeper of the Scrolls, George Levine, Brooklyn, N. Y.; Sec., Murray Sweetgall, Chrysler Bldg., N. Y. C.

PHI EPSILON PI FRATERNITY
Thirtieth Annual Convention, Dec. 28-31, 1934, Chicago, Ill.

Members, 4,000.

PHI LAMBDA KAPPA MEDICAL FRATERNITY

Members, 2,000. Chapters, 38; Alumni Clubs, 14.

PHI SIGMA DELTA FRATERNITY

Twenty-third Annual Convention, Dec. 22-25, 1933, Cleveland, O.
Members, 2,650.
PURPOSE: To promote brotherhood, friendship, good-fellowship and good character.

PHI SIGMA SIGMA SORORITY

Biennial Convention, Dec. 29-31, 1933, New York City.
Chapters, 18. Members, 1,800.
PURPOSE: Belief in the furtherance of higher education, the advancement of womanhood through a close union of congenial friends of high character and intelligence and in a mutuality of philanthropic purpose; encouragement of these qualities in its members.
OFFICERS: Grand Archon, Miriam Olden Fendler, Los Angeles, Cal.; Grand Vice-Archon, Harriet Sattenstein, Oak Park, Ill.; National Tribune, Mrs. Arthur Markowitz, York, Pa.; National Bursar, Elena M. Milurt, Brooklyn, N. Y.

PI TAU PI FRATERNITY

Twenty-fifth Annual Conclave, December, 1934, Chicago, Ill.
Members, 600. Chapters, 24.
PURPOSE: To promote and encourage Judaism; To advance Hebraic culture; To aid in the abolishment of prejudice against the Jew; To further activities social and philanthropic.


PI UPSILON PHI
Org. 1922. OFFICE: 80 Wolcott Terrace, Newark, N. J.
Thirteenth Annual Convention, April 27–28, 1935.
Members, 337. Branches, 10.
PURPOSE: To affiliate Jewish young men of high school age for the purpose of making this world a better place in which to live, and to create a strong fraternal bond among its members.

OFFICERS: Grand Pup, Morris Benson, N. Y. C.; Vice-Grand Pup, Matthew Krumholz, Newark, N. J.; Leo Leiter, Syracuse, N. Y.; Grand Treas., William S. Halprin, Elizabeth, N. J.; Grand Scribe, Harry Bleiberg, 80 Wolcott Terrace, Newark, N. J.

PROBUS CLUB NATIONAL
Members, 500.
PURPOSE: To promote and participate in communal and civic activities; to foster social and intellectual ideals; to encourage friendship among its members in local clubs and other clubs of the organization.


PROGRESSIVE ORDER OF THE WEST
Twenty-eighth Convention, July 30—Aug. 1, 1933, Cincinnati, O.
Members, 8,800.

OFFICERS: Grand Master, A. D. Bearman, Memphis, Tenn.; Vice-Grand Master, Isadore Mathes, St. Louis, Mo.; Endowment Treas., I. D. Goldberg, St. Louis, Mo.; Grand Counsellor, Abram A. Schwarzbach, Chicago, Ill.; Grand Sec., Morris Shapiro, St. Louis, Mo.
JEWISH NATIONAL ORGANIZATIONS 321

RAVBI ISAAC ELCHANAN THEOLOGICAL SEMINARY AND YESHIVA COLLEGE

Org. 1896. Charter amended 1928, to permit the organization of the Yeshiva College, authorized by the Regents of the University of the State of New York to give courses leading to the degrees of B. A. and B. S. Office: 186th St. and Amsterdam Ave., New York City.

Incorporated in State of New York. Invested funds about $2,400,000.

Library: Printed volumes, 30,000, manuscripts, small collection.

Entire number of graduates, Rabbinical course, 136, Teachers’ Institute, 107.

Purpose: To disseminate Jewish knowledge; to train rabbis and teachers; to present in a Jewish atmosphere general courses leading to degrees of B. A. and B. S.

Officers: Hon. Pres., M. S. Margolies; Treas., M. Gottesman; Chairman, Yeshiva College Council, Samuel Levy.

Faculty: Seminary: President and Professor of Codes, Bernard Revel, Ph.D.; Professor of Talmud, Moses Soloveitchik; Instructors of Talmud: B. Aronowitz; A. Burrack; S. Gerstenfeld; L. Levin; S. Olshesky; M. Poleyeff; S. Rackovsky; S. Schunfenthal; A. Selmanowitz; J. Weill; Professor of Homiletics, Herbert S. Goldstein, M.A.; Assistant Professor of Homiletics, Joseph H. Lookstein, M.A.; Instructor of Bible, Nathan Klotz, Ph.D.; Associate Professor of Hebrew Literature, Pinkhos Churgin, Ph.D.; Lecturer in Jewish History, Solomon Zeitlin, Ph.D.

Faculty: Teachers Institute: Principal and Associate Professor of Jewish History and Literature, Pinkhos Churgin, Ph.D.; Instructors in Talmud, Mishnah, and Jewish Customs and Ceremonies, Julius Kaplan, Ph.D.; Solomon K. Mirsky, B.A. and Solomon Wind, B.S.S.; Instructors in Bible: Nathan Klotz, Ph.D. and S. Turboff; Instructors in Hebrew Language and Literature: Abraham Soyer and M. Zeldner, M.A.; Instructor of Pedagogy: W. Frishberg; Secretary: Jacob I. Hartstein, M.S.

Registrar: Samuel L. Sar.


Associate Faculty: Kenneth F. Damon, Ph.D., Instructor in Public Speaking, C.C.N.Y.; Robert C. Dickson, M.A., Instructor in English, C.C.N.Y.; Solomon Flink, Ph.D., Instructor in Economics, C.C.N.Y.; Henry E. Garrett, Ph.D., Assistant Professor in Psychology, Columbia University; Charles F. Horne, Ph.D., Professor of English,
C.C.N.Y.; Edgar Johnson, B.A., Instructor in English, C.C.N.Y.; Jacob H. Landman, Ph.D., J.D., Instructor in History, C.C.N.Y.; Solomon Liptzin, Assistant Professor of German, C.C.N.Y.; Joseph Pearl, Ph.D., Professor of Latin, Brooklyn College; Elliot Polinger, Ph.D., Instructor in French, C.C.N.Y.; Solomon A. Rhodes, Ph.D., Assistant Professor of French, C.C.N.Y.; Joseph T. Shipley, Ph.D., Instructor in English, School of Education, C.C.N.Y.; Louis A. Warsoff, J.D., Ph.D., Instructor in Government, Brooklyn College, Solomon Zeitlin, Ph.D., Professor of Rabbinics, Dropsie College.

RABBINICAL ASSEMBLY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA


Members, 250.


RABBINICAL ASSOCIATION OF THE HEBREW THEOLOGICAL COLLEGE


Ninth Annual Convention, August 3-6, 1934, Chicago, Ill.

Members, 50.


RABBINICAL ASSOCIATION OF THE YESHIVA*


Tenth Annual Convention, Aug. 10-11, 1931, New York City.

Members, 110.


SEPHARDIC BROTHERHOOD OF AMERICA, INC.


Thirteenth Annual Convention, April 5, 1934.


JEWISH NATIONAL ORGANIZATIONS

PURPOSE: To promote the industrial, social, educational and religious welfare of its members and to engage in philanthropic endeavors for the welfare of Sephardic immigrants.

OFFICERS: Pres., Isaac Saltiel; Vice-Pres., Albert Nathan; Treas., Edward Tiano; Fin. Sec., Bension Grottas; Sec., Raphael Hasson; Exec. Clerk, Leon Saady.

SIGMA ALPHA MU FRATERNITY
Twenty-fifth Annual Convention, Dec. 29-31, 1934, New York City.
Chapters: Undergraduate, 34; Alumni Clubs, 30.
Members, 4,200.
PURPOSE: Greek-letter College Fraternity for Jewish Students.
Publishes, Octagonian.

SIGMA ALPHA RHO
Org. 1917. Office: 1236 Empire Ave., Camden, N. J.
Members, 1,651. Chapters, 35.
PURPOSE: To promote brotherhood among the Jewish youth of the high schools.

SIGMA DELTA TAU SORORITY
Org. 1917. Office: 1006 Prange Drive, Fort Wayne, Ind.
Seventeenth Annual Convention, Dec. 1934, Buffalo, N. Y.
Chapters, 13. Members, 1,100.

SIGMA EPSILON DELTA FRATERNITY
Thirty-second Annual Convention, Dec. 22-23, 1933, Newark, N. J.
Members, 700.
PURPOSE: To promote the highest excellence in the science and art of dentistry and its collateral branches; to bring about a closer ac-
quaintance among the student body and graduates through fraternal cooperation.


SIGMA OMEGA PSI FRATERNITY

Org. 1914. Office: 17 John (Room 701), New York City.
Chapters, 19 under-graduate; 3 alumni clubs.
Members, 2,200.
PURPOSE: Greek letter college fraternity for Jewish students and to foster the spirit of true friendship, love and self-sacrifice and assistance to each other.


SIGMA TAU EPSILON FRATERNITY

Members, 567.
Chapters, 7 Undergraduate, 4 Alumni.
PURPOSE: To instil and inculcate the teachings of the Torah and Jewish Ideals amongst men of the Jewish faith in American colleges and universities.


SIGMA TAU PHI

Org. 1917. Office: 305 Market, Newark, N. J.
Members, 800.
PURPOSE: College Fraternity.

JEWISH NATIONAL ORGANIZATIONS

SYNAGOGUE COUNCIL OF AMERICA
Meeting, June 1, 1934, New York City.
Members, 36.
Purpose: To take council together for the sacred purpose of preserving and fostering Judaism; composed of representatives of national congregational and rabbinical organizations of America for the purpose of speaking and acting unitedly and furthering such religious interests as the constituent organizations and the Council have in mind.
Constituent Organizations: The Union of Orthodox Jewish Congregations of America, The Rabbinical Council of the Union of Orthodox Jewish Congregations of America, Union of American Hebrew Congregations, Central Conference of American Rabbis, United Synagogue of America, and Rabbinical Assembly of the Jewish Theological Seminary.
Officers: Pres., Samuel Schulman; Vice-Pres., Elias Margolis; David de Sola Pool; Treas., Ben Altheimer; Sec., Israel Goldstein; Act. Sec., Nathan A. Perilman, N. Y. C.

TAU DELTA PHI FRATERNITY
Twenty-third Annual Convention, Sept. 2-4, 1933, World's Fair, Chicago, Ill.
Members, 2,450. Chapters, 22.

TAU EPSILON PHI FRATERNITY
Chapters, 36 Undergraduate; 25 Alumni Clubs, Members, 3,123.
Purpose: To foster the spirit of true brotherly love and self-sacrifice.
Officers: Consul, Julius M. Breitenbach; Vice-Consuls, Herbert T. Singer, J. Brown Venezky and Frank A. Constance; Quaestor, Irving Golembe; Tribune, Howard Simon; Exec. Sec., Fred Steiner, Jr.; Asst. Exec. Sec., Sidney S. Suntag; Editor, Philip S. Manne.

TAU EPSILON RHO FRATERNITY
Fifteenth Annual Convention, 1934, Boston, Mass.
Undergraduate Chapters, 10; Graduate Chapters, 7.
Members, 750.
Purpose: Legal fraternity with undergraduate chapters in accredited day law schools and graduate chapters in cities.

UNION OF AMERICAN HEBREW CONGREGATIONS

Org. 1873. Office: Merchants Bldg., Cincinnati, O.
Members, 284 congregations.

Purpose: To encourage and aid the organization and development of congregations and Synagogues; to promote religious instruction and encourage the study of Jewish history and literature; to maintain the Hebrew Union College of Cincinnati, O.; to foster other activities for the perpetuation of Judaism.


UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

Org. June 8, 1898. Office: c/o Rabbi Isaac Elchanan Theological Seminary, 186th and Amsterdam Ave., New York City.
Last Annual Convention, Jan. 28–30, 1933, New York City.
OFFICERS: Hon. Pres., H. Pereira Mendes; M. S. Margolies; Bernard Drachman; Herbert S. Goldstein; Julius J. Dukas; Pres., William
JEWISH NATIONAL ORGANIZATIONS

HADASSAH
THE WOMEN'S ZIONIST ORGANIZATION

Twentieth Annual Convention, Oct. 14–16, 1934, Washington, D. C.
Twenty-first Annual Convention, Nov. 27–30, 1935, Cleveland, O.
Chapters, 272.

Purpose: Object in America is to foster Zionist ideals. Medical activities in Palestine conducted on a non-sectarian basis: Hospitals, Dispensaries, X-Ray and Radiology Institutes, Straus Health Centers, Infant Welfare Stations, Pre-natal and Post-natal Care, Pre-School Care, School Hygiene and Public Health Work, Medical Service in Rural Districts, Medical Social Service in Jerusalem. Erection of Rothschild-Hadassah-University Hospital on Mount Scopus. Other activities: School Luncheons, Guggenheimer Playgrounds, Supply of Garments and Linens to 46 institutions in Palestine.


HASHOMER HATZAIR

Org. 1924. Office: 305 Broadway, New York City.
Tenth Annual Convention, April, 1934, Montreal, Can.

Purpose: To educate the Jewish youth along the principles of Scouting, Hebrew, Jugend-Kultur, and Chalutz Zionism so that it will realize the idea of Zionism in the concrete act of Chalutzut in Eretz Yisrael.


HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA


Contributors, over 75,000.

Purpose: To facilitate the lawful entry of Jewish immigrants at the various ports in the United States, to provide them with temporary assistance, to prevent them from becoming public charges, to discourage their settling in congested cities, to prevent ineligibles from immigrating to the United States, to foster American ideals, and to instil in them a knowledge of American history and institutions, and to make better known the advantages of desirable immigration and, in conjunction
with other organizations, to maintain offices in European countries for the purpose of advising Jewish emigrants concerning conditions in lands of immigration, and to prepare them for life in these new countries; and, in the lands of immigration other than the United States, to meet them upon arrival, shelter them and enable them to become self-supporting therein.


HEBREW THEOLOGICAL COLLEGE


GRADUATES: Rabbinical Course, 1933-34, 14.
Whole number of Graduates, Rabbinical Course, 52.
Whole number of Graduates, Teachers' Course, 30.

PURPOSE: An institution devoted to higher Jewish Learning for the promotion and perpetuation of Traditional Judaism in America giving its students the opportunity to become well prepared Rabbis, Teachers and Leaders of American Israel.


FACULTY OF THE COLLEGE: Chaim I. Korb, Reish Mesivtah, Instructor of Codes and Talmud; Meyer Waxman, Ph.D., Professor of Bible, Philosophy and Jewish History; Chaim Z. Rubinstein, Instructor of Talmud and Ethics; Chaim Regensberg, M. A., Instructor of Talmud and Halacha; Z. Starr, M.A., Instructor of Talmud; A. Shulman, Instructor of Hebrew Literature; S. Seligman, Ph.B., Instructor of Hebrew; Saul Silber, Pres. of College, Instructor of Midrash; Royal L. Garff, Instructor of Public Speaking; A. Abramovitz, D.D., Instructor of Homiletics; S. Feigen, Ph.D., Professor of Semitics; J. Greenberg, E.M.E., Dean.

YESHIVATH ETZ CHAIM DEPARTMENTS (Preparatory): A. Shulman, Jewish History, Bible and Hebrew; S. Seligman, Ph.B., Hebrew and History; A. Soladar, M.A., Bible and Hebrew; M. Schultz, B.A., Hebrew, History and Talmud; H. Kaplan, Talmud; N. Barr, Talmud and Bible; N. Sacks, Talmud.

LECTURER: Philip L. Seman, Ph.D., Sociology.

INSTRUCTOR of Hazonuth and Liturgy: Samuel S. Siegel.

LIBRARY STAFF: Head Librarian, J. Greenberg; Assistants: Anne Korb and David Shapiro.

STUDENT PUBLICATION: Hamayon.
HEBREW UNION COLLEGE

Org. 1875, Inc., Cincinnati, O.

Maintained by the UNION OF AMERICAN HEBREW CONGREGATIONS (q. v.) until 1926.

Chartered separately under the laws of the State of Ohio, with the Union of American Hebrew Congregations recognized as a patronizing body.

LIBRARY: Printed volumes, about 86,000; manuscripts, over 2,000.

Fifty-eighth Commencement, May 26, 1934, graduates Rabbinical Course in 1934, 16; whole number of graduates, 377.

School for Teachers in New York City, established 1923. Whole number of graduates, 174. (Discontinued 1932.)

OFFICERS: Chairman, Board of Governors, Alfred M. Cohen, Cincinnati, O.; Vice-Chairman, Maurice J. Freiberg, Cincinnati, O.; Treas., Carl E. Pritz, Cincinnati, O.; Sec., Benj. Mielziner, Cincinnati, O.

FACULTY: Julian Morgenstern, Ph.D. (Heidelberg), President, Professor of Bible and Semitic Languages; Moses Buttenweiser, Ph.D. (Heidelberg), D.H.L. (Hebrew Union College), Professor Emeritus of Biblical Exegesis; Jacob Z. Lauterbach, Ph.D., Professor Emeritus of Talmud and Rabbinics; Henry Englander, Ph.D., Professor of Medieval Jewish Exegesis, Acting Registrar; Israel Bettan, D.D. (Hebrew Union College), Professor of Homiletics and Midrash; Abraham Cronbach, D.D. (Hebrew Union College), Professor of Jewish Social Studies; Jacob Mann, M.A., Litt.D. (London), Professor of Jewish History and Literature; Samuel S. Cohon, Rabbi (Hebrew Union College), Professor of Jewish Theology; Abraham Z. Idelsohn, D.D. (Hebrew Union College), Professor Emeritus of Jewish Music and Liturgy; Z. Diesendruck, Ph.D. (Vienna), Professor of Jewish Philosophy; Jacob R. Marcus, Ph.D. (Berlin), Professor of Jewish History; Abraham N. Franzblau, B.S., Professor of Jewish Religious Education; Sol. B. Finesinger, Ph.D. (Johns Hopkins), Associate Professor of Talmud and Rabbinics; Sheldon H. Blank, Ph.D. (Jena), Associate Professor of Hebrew Language and Bible; Nelson Glueck, Ph.D. (Jena), Associate Professor of Hebrew Language and Bible; Walter E. Rothman, Ph.D. (Jena), Librarian; Special Instructors, David Philipson, D.D. (Hebrew Union College), LL.D. (Cincinnati), D.H.L. (Hebrew Union College), Lecturer on the History of the Reform Movement; Louis A. Lurie, Lecturer on Mental Hygiene and College Psychiatrist; Cora Kahn, B.A., Instructor in Elocution.

HECHALUTZ


Branches, 17 City; 3 Farm.

Members, 500.

PURPOSE: To train young Jewish men and women culturally and physically (agriculturally) for a life of pioneer labor in Palestine.
MEMBERS OF CENTRAL COMMITTEE (MERCAZ): Louis Behelfer; Ben Cherner; Abraham Cohen; Moshe Furmansky, Nahum Gutman; Jeremiah Haggai; Nahum Mochson; Yechezkel Kluger; Aaron Oshri; David Yaroslavsky; Shmuel Zahler.

HISTADRUTH IVRITH


INDEPENDENT ORDER B'RITH ABRAHAM


IOTA ALPHA PI SORORITY

Org. 1902. Office: 942 E. 9th, Brooklyn, N. Y. Thirty-second Convention, Dec. 22-24, 1934, New York City. Chapters in United States and Canada, 712. Purpose: To establish and maintain a Society among women who are members of colleges or universities, and to maintain a scholarship fund for needy students at the various universities. Officers: Dean, Martha Silverstein; Treas., Helen Levy Gibbs, N. Y. C.; Sec., Bernice Dickman, 942 E. 9th, Brooklyn, N. Y.
JEWISH NATIONAL ORGANIZATIONS

JEWISH ACADEMY OF ARTS AND SCIENCES
Seventh Annual Convention, June, 1934, New York City.
Members, 100.
Purpose: Encouragement of Jewish and general scholarship by means of personal contact, meetings at frequent intervals and exchange of views; Publication of scientific works of great value by means of financial aid and friendly cooperation; conferring of honorary fellowships to scholars of note and presentation of the Annual Academy Medal for outstanding achievement in Art and Science which in opinion of the "Governors" enhanced the Jewish prestige.

JEWISH AGRICULTURAL SOCIETY, INC.
Purpose: The encouragement of farming among Jews in the United States.
Officers: Pres., Lewis L. Strauss; Vice-Pres., Eugene S. Benjamin; Treas., Francis F. Rosenbaum; Sec., Reuben Arkush, N. Y. C.; General Manager, Gabriel Davidson.

THE JEWISH BRAILLE INSTITUTE OF AMERICA, INC.
Members, 850.
Purpose: To compile an authoritative census of the Jewish blind of America and throughout the world; to publish a Braille magazine, (Jewish Braille Review), devoted to Jewish cultural interests, for free distribution among Jewish blind in our country and abroad; to establish and maintain a library for Jewish blind in Braille; to adapt the "moon" system for Yiddish and Hebrew for the benefit of the adult Yiddish-speaking blind; to adapt an international Hebrew Braille code to be followed by the development of Hebrew literature in Braille; and to provide religious instruction to Jewish blind children at home and at the state schools.

JEWISH CHAUTAUQUA SOCIETY
Members, 4,000.

JEWISH CONCILIATION COURT OF AMERICA, INC.
Fifth Annual Convention, Jan. 9, 1935, New York City.
Members, 100. Branches, 10.
PURPOSE: Adjustment of Jewish cases.
OFFICERS: Pres., Israel Goldstein; Vice-Pres., Mrs. Rebekah Kohut, Jacob Panken, Moses Hyamson; Treas., Jacob R. Schiff; Exec. Sec., Louis Richman; Chairman Bd. of Dir., Bernard S. Deutsch.

JEWISH CONSUMPTIVE AND EXPATIENTS RELIEF ASSOCIATION OF CALIFORNIA
Sanatorium at Duarte, Cal., and Expatients Home at Belvedere, Cal.
Twentieth Annual Convention, Feb. 21–25, 1934, Los Angeles, Cal.
Auxiliary Societies, 48. Members, 50,000.
PURPOSE: To maintain a sanatorium of 153 beds for treatment of pulmonary tuberculosis, and an Expatients Home of 62 beds, providing after-care for those discharged from the Sanatorium as "quiescent."

JEWISH CONSUMPTIVES' RELIEF SOCIETY OF DENVER
Contributors, 100,000. Capacity, sanatorium, 300 beds.
Auxiliary Societies, 11.
OFFICERS: Pres., Philip Hillkowitz, 236 Metropolitan Bldg.; Vice-Pres., H. J. Schwartz; I. Rude; Jos. Durst; Treas., Louis Stern; Sec., Lewis I. Miller; Asst. Sec., Ben Friedland, P. O. Box 537.

JEWISH COURT OF ARBITRATION, INC.
Annual Meeting, Nov. 17, 1934, New York City.
Branches, 6.
PURPOSE: To settle, arbitrate and conciliate differences between Jews, societies, lodges, Synagogues and fraternities, without resort to civil courts.
OFFICERS: Pres., Joseph Sugarman; Founder and Hon. Pres., Samuel Buchler; Hon. Vice-Pres., Jacob S. Strahl; Leon N. Sanders; Vice-Pres., Nathan Newfield, Charles Rubel, Wm. H. Schreiber, Henry Seigel, Michael Wallach; Chairman of Council, Nathan Padgug; Vice-Chairmen, Robert Seelav, Harry Schlacht, Herbert S. Port; Treas., Morris Pollack; Sec., Bernard Price, Frieda Adams; Exec. Sec., A. H. Waisman; Chief of Rabbinics, Herman Mantel.

JEWISH INSTITUTE OF RELIGION

Incorporated in the State of New York—invested funds, 420,000. Library—35,000 volumes; 6,500 pamphlets.

Tenth Commencement, June 2, 1935; Graduates, 10; total number of graduates, 80.

Students, 24.


FACULTY: President and Professor of Practical Theology and Homiletics, Stephen S. Wise, Ph.D., LL.D. (Columbia); Dean and Professor of Ethics and Philosophy of Religion, Henry Slonimsky, Ph.D. (Marburg); Asst. Professor in Bible and Hellenistic Literature, Ralph Marcus, Ph.D. (Columbia); Asst. Professor of Hebrew, Harry S. Lewis, M.A. (Cambridge); Professor of Talmud, Chaim Tchernowitz, Ph.D. (Marburg); Professor in Social Service, Sidney E. Goldstein, B.A. (Cincinnati); Visiting Professor of History, Salo Baron, Ph.D. (Vienna); Professor in Hebrew Language and Literature and Acting Librarian, Shalom Spiegel, Ph.D. (Vienna).

INSTRUCTORS: Instructor in Music, Abraham W. Binder, Mus. B. (Columbia); Instructor in Public Speaking, Windsor P. Daggett, Ph.B. (Brown); Honorary Instructor in Talmud, Moses Marcus.

Charles William Elliot Fellow in History; John J. Tepfer, M.A. (Pennsylvania), M.H.L., Rabbi (Jewish Institute of Religion).

Library Staff: Acting Librarian, Shalom Spiegel; Asst. Librarian, Isaac Kiev.

Bursar: J. X. Cohen, B.S., C.E., Rabbi.

Director of Field Activities: Morton M. Berman, B.A., M.H.L., Rabbi.

Secretary: Gertrude Adelstein, B.A.

Jewish Labor Committee

Annual Convention, February, 1934, New York City.

Members: National and local units of the Workmen's Circle, International Ladies' Garment Workers Union, Amalgamated Clothing Workers of America, Cap and Millinery Workers Union, United Hebrew Trades, Forward Association, and Jewish Socialist Verband.

Purpose: To fight Fascism and Nazism, to help the opposition movement in all Fascist countries and to prevent the spread of Fascist propaganda in America; to represent organized Jewish Labor in all Jewish problems.


Jewish Mental Health Society

Members, 500.

Purpose: The maintenance of the Hastings Hillside Hospital (established by the Jewish Mental Health Society) devoted to the medical or surgical care and treatment of persons suffering from incipient and curable mental and nervous disorders, and the prevention of insanity.

Officers: Pres., Israel Strauss; Vice-Pres., Joseph E. Gilbert; Treas., Arthur Frankenstein; Sec., Mrs. Marcus Loewenstein.

Jewish Ministers Cantors' Association of America

Forty-fifth Annual Convention, June 8, 1935, New York City.

Members, 375.

Purpose: To uplift the profession and extend aid to needy cantors and to their families and to establish a Cantors Seminary.

Officers: Pres., Louis Lipetz; Vice-Pres., Ephraim Spivak; Sec., Salo H. Goldstone; Treas., Marcus Aranoff, Exec. Dir., Joseph Ben-Porath, N. Y. C.
JEWISH NATIONAL ORGANIZATIONS

JEWISH NATIONAL FUND OF AMERICA
Purpose: To redeem the soil of Palestine as the inalienable property of the Jewish People.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA
Thirteenth Biennial Convention, June 1-4, 1933, Chicago, Ill.
Branches, 180. Members, 7,516.
Purpose: Fraternal, Social, Beneficial, and Educational Order.
Officers: Pres., David Pinski; Vice-Pres., Joel Enteen; Treas., Abr. Margulies; Sec., Louis Segal, N. Y. C.

JEWISH PUBLICATION SOCIETY OF AMERICA
Members, 4,690.
Purpose: Formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific and religious works, giving instruction in the principles of the Jewish religion, which are to be distributed among the members of the corporation, and to such other persons and institutions as may use the same in the promotion of benevolent educational work.
For Report see p. 465.
*Deceased.

JEWISH SABBATH ALLIANCE OF AMERICA, INC.
Purpose: To promote the observance of the Seventh Day Sabbath in every possible way and manner. To secure employment for Seventh Day Observers where they need not desecrate the Sabbath. To protect and defend the Seventh Day observing storekeepers against the strict Sunday Laws, always working to secure proper exemption for them under such laws.
Officers: Pres., Bernard Drachman; Exec. Sec., Wm. Rosenberg, 302 E. 14th, N. Y. C.
JEWISH SOCIALIST VERBAND

Twelfth Annual Convention, September 15, 1933, Chicago, Ill.
Members, 3,000. Societies, 48.
OFFICERS: Chairman, Saul Rifkin; Gen. Sec., N. Chamin.

JEWISH THEATRICAL GUILD OF AMERICA, INC.

Members, 2,000.
PURPOSE: Perpetuating Judaism in the theatre; to aid sick and unfortunate; to build memorial hall.
OFFICERS: Founder, William Morris; Pres., Eddie Cantor; Vice-Pres., George Jessel, Fred Block, Julius Tannen, Sam H. Harris, Wm. Morris, Jr., Hugo Riesenfeld; Treas., Abe Lastfogel; Sec., Harry Cooper; Fin. Sec., Sam Forrest; Exec. Sec., Dave Ferguson.

JEWISH THEOLOGICAL SEMINARY OF AMERICA

Incorporated in State of New York. Invested Funds for Seminary, $4,873,924.61 inclusive of Brush Foundation; for Teachers' Institute, $454,965.75; for Library, $1,116,503.53. Library: Printed volumes, 103,145; Manuscripts, 7,000.
Forty-first Commencement, June 2, 1935.
Graduates, Seminary, 10. Total number of graduates, Seminary, 304. Graduates, Teachers' Institute, Teachers' Training Course, in 1935, 11.
Whole number of graduates, Teachers' Institute, Teachers' Training Course, 505; Teachers' Institute, Extension Course, in 1935, 4.
FACULTY: President, Cyrus Adler, Ph.D. (Johns Hopkins); Professor of Talmud, Louis Ginzberg, Ph.D. (Heidelberg); Jacob H. Schiff Professor of History, Alexander Marx, Ph.D. (Koenigsberg); Professor of Homiletics, Mordecai M. Kaplan, D.H.L. (Jewish Theological
JEWISH NATIONAL ORGANIZATIONS

Seminary), William Prager Professor of Mediaeval Hebrew Literature, Israel Davidson, Ph.D. (Columbia); Professor of Codes, Moses Hyamson, B.A., L.L.D. (University of London); Professor of Hebrew, Morris D. Levine, D.H.L. (Jewish Theological Seminary); Solomon Schechter, Professor of Theology, Louis Finkelstein, Ph.D. (Columbia); Instructor in Talmud, Boaz Cohen, Ph.D. (Columbia); Instructor in Hazanuth, Israel Goldfarb, B.S. (Columbia); Visiting Professor of Biblical Archaeology, Spring Semester 1934–1935, Julius Lewy, Ph.D. (Berlin); Visiting Professor of Biblical Literature, 1934–1935, Alexander Sperber, Ph.D. (Bonn); Special Lecturer in Education, Simon Greenberg, Ph.D. (Dropsie), Rabbi (Jewish Theological Seminary); Instructor in Public Speaking; William J. Farma, M.A. (Wisconsin).

REGISTRAR: Louis Finkelstein.
SECRETARY: Joseph B. Abrahams.


LIBRARY STAFF: Librarian, Alexander Marx; Assistant Librarian, Boaz Cohen; Cataloguers, Saul Gittelsohn, Isaac Rivkind; Secretary to Librarian, Anna Kleban; Clerk, Michael Shapiro; Loan Department, Mary Fried; in charge of Museum, Paul Romanoff.

TEACHERS INSTITUTE AND SEMINARY COLLEGE OF JEWISH STUDIES: Dean, Mordecai M. Kaplan, D.H.L. (Jewish Theological Seminary); Registrar, Samuel Dinin, Ph.D. (Columbia). Instructors: Hillel Bavli, M.A. (Columbia); Paul Chertoff, Rabbi (Jewish Theological Seminary); Samuel Dinin, Ph.D. (Columbia); Abraham Halkin, Ph.D. (Columbia); Morris D. Levine, D.H.L. (Jewish Theological Seminary); Joshua Ovsay; Zevi Scharfstein; Special Instructor in Music, Judith Kaplan, B.S. (Columbia).

ISRAEL FRIEDLAENDER CLASSES OF THE SEMINARY COLLEGE OF JEWISH STUDIES: Dean, Mordecai M. Kaplan, D.H.L. (Jewish Theological Seminary); Registrar, Israel S. Chipkin, M.A. (Columbia). Instructors: Hillel Bavli, M.A. (Columbia); Paul Chertoff, Rabbi (Jewish Theological Seminary); Samuel Dinin, Ph.D. (Columbia); Joshua H. Newmann, Ph.D. (Columbia); Max Slavin, J.D. (New York University); Samuel Zaretski, M.A. (Columbia); Abraham Halkin, Ph.D. (Columbia). Special Instructors: Miriam Ephraim, Abraham I. Kalb, Gershon Levi, Rabbi (Jewish Theological Seminary).

JEWISH VALOR LEGION

Members, 638.
Purpose: Compilation of records of Jewish soldiers in American army in Wars of the Republic.
Officers: Commander, Sydney G. Gumpertz; Sr. Vice-Commander, Benjamin Kaufman; Jr. Vice-Commander, Herman Bush; Adjutant, Nat. P. Ruditsky, 3265 Bainbridge Ave., N. Y. C.

JEWISH WAR VETERANS OF THE UNITED STATES

Thirty-eighth Annual Convention, August 31-September 3, 1934, New Britain, Conn.
Posts, 118. Members, 50,000.
Purpose: To maintain allegiance to the United States of America; To uphold the fair name of the Jew; To foster comradeship; To aid needy comrades and their families; To preserve the records of patriotic service of Jews; To honor the memory and shield from neglect the graves of our heroic dead.

JEWISH WELFARE BOARD

Amalgamated with Council of Young Men's Hebrew and Kindred Associations, July 1, 1921.
Purpose: To stimulate the organization and to assist in the activities of Jewish Community Centers, including Young Men's Hebrew Associations, Young Women's Hebrew Associations, and kindred organizations, and to cooperate with similar bodies in the development of Judaism and good citizenship. To promote the welfare of soldiers, sailors and marines in the service of the United States and disabled veterans and especially to provide for men of the Jewish faith in the Army and
Navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts.


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**JUNIOR HADASSAH**  
(The Young Women’s Zionist Organization of America)  
Org. 1921. **OFFICE:** 111 Fifth Ave., New York City.  
Eleventh Annual Convention, Aug. 19–22, 1934, New York City.  
Twelfth Annual Convention, Nov. 27–30, 1935, Cleveland, O.  
Members, 10,000.  
**PURPOSE:** To support in Palestine, Meier Shfeyah, a children’s village; Pardess Anna, an agricultural colony; and the Hadassah School of Nursing; To conduct cultural classes and meetings for propagating Zionist ideals; To carry on Jewish National Fund Work; To cooperate with other existing Zionist groups.

**OFFICERS:** Hon. Pres., Mrs. Frieda S. Ullian; Pres., Celia B. Slohm; Vice-Pres., Hannah Goldberg, Thelma Goldfarb, Leah Weisberger, Nell Ziff; Treas., Pauline Englander; Sec., Hannah Schiff; Exec. Sec., Alice Bernstein.

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**KAPPA NU FRATERNITY**  
Org. June 12, 1911. **OFFICE:** 33 Tyler, Rochester, N. Y.  
Chapters, 18. Members, 2,300.  
**PURPOSE:** A Greek-letter brotherhood for college men of Jewish consciousness.


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**LAMBDA DELTA BETA FRATERNITY**

**OFFICE:** 714 Guarantee Title Bldg., Cleveland, Ohio.

**OFFICERS:** Chancellor, Sanford B. Meyerson; Vice-Chancellor, Harry Ziskind; Bursar, Benjamin Kasner; Master of Scrolls, Jack Kessler; Bailiff, Frank H. Feingold.

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**LAMBDA OMICRON GAMMA OSTEOPATHIC FRATERNITY**

Members, 160.  
Chapters: Undergraduate 4, Graduate 5.
PURPOSE: To unite Jewish students and practitioners of Osteopathy for the purpose of maintaining the highest standards of the Osteopathic profession and to promote friendship and fraternalism amongst its members.


LEAGUE FOR LABOR PALESTINE

(Affiliated with the Histadrut Haovdim General Federation of Jewish Labor in Palestine)


Members, 3,000, Chapters, 60.

PURPOSE: To enlighten its members about Palestinian labor and the activities of the Histadrut; to create around work of Palestinian labor an atmosphere of friendship and encouragement; to raise funds for activities of the Histadrut by contributions from League membership and by nation-wide campaigns.

OFFICERS: Chairman Nat'l Council, Samuel Wohl; Chairman Adm. Comm., Joseph Schlossberg; Vice-Chairmen, Hayim Fineman, Isaac Hamlin, Rose Stoloff; Treas., S. Dingol; Sec. Pinchos Cruso.

LEAGUE FOR SAFEGUARDING THE FIXITY OF THE SABBATH AGAINST POSSIBLE ENCROACHMENT BY CALENDAR REFORM


Constituent Organizations, 55.


LEO N. LEVI MEMORIAL HOSPITAL ASSOCIATION


Maintains the Leo N. Levi Memorial Hospital.

Members, 3,500.


MASADA, YOUTH ZIONIST ORGANIZATION OF AMERICA

Official Youth Section of Zionist Organization of America.


Members, 2,200. Societies, 57.
JEWISH NATIONAL ORGANIZATIONS

PURPOSE: To bring the masses of American Jewish Youth into the Zionist ranks; To cooperate with all existing Zionist agencies in the upbuilding of Palestine as the Jewish National Homeland; To strengthen Jewish community life in America through the Zionist program; to unify all existing unaffiliated Zionist Youth Organizations; To do concrete work in Palestine.


THE MENORAH ASSOCIATION, INC.


PURPOSE: The study and advancement of Jewish culture and ideals.

BOARD OF GOVERNORS: Honorary: Judge Irving Lehman; Chairman of the Board, Frederick F. Greenman; Acting Treas., Bernard J. Reis; Chancellor, Henry Hurwitz; Sec., Harry Starr, N. Y. C.

INTERCOLLEGIATE MENORAH ASSOCIATION


Societies, 51.

PURPOSE: The study and advancement of Jewish culture and ideals in the colleges and universities of the United States and Canada.


MENORAH EDUCATIONAL CONFERENCE

Org. Dec. 29, 1918, and composed of University teachers.

PURPOSE: To foster and guide Menorah education in American colleges and universities and among university graduates and other men and women in the general community interested in Jewish culture and ideals.

OFFICERS: Chairman, Prof. Nathan Isaacs, Harvard University, School of Business; Vice-Chairman, Prof. Wm. Popper, University of California; Sec.-Treas., Adolph S. Oko, Hebrew Union College Library.

THE MIZRACHI ORGANIZATION OF AMERICA


Members, 27,000. Organizations, 312.

PURPOSE: Rehabilitation of Palestine in the spirit of Jewish Torah and Traditions. Fundamental principle: The land of Israel, for the people of Israel, in the spirit of the Law of Israel.

MIZRACHI WOMEN'S ORGANIZATION OF AMERICA


Members, 5,500. Branches, 58.

Purpose: Rebuilding of Palestine in the traditional Jewish spirit. The organization helps to support all Mizrachi activities in Palestine, also gives much of its time and effort to the Jewish National Fund and helps to support the Keren Hayesod. Specific project: Maintaining the Technical Home (vocational school) and Cultural Center for orthodox Jewish girls in Jerusalem, where the native girl as well as the immigrant Chalutzah receives a thorough modern training in Domestic Science, Farming, Academic and Commercial subjects, in a truly orthodox, cultured and refined atmosphere.

Officers: Pres., Mrs. Abraham Shapiro; Vice-Pres., Mrs. A. Weintrub, Mrs. L. Isaacson, Mrs. R. W. Sundelson, Mrs. L. Hechter, Mrs. M. Galub, Mrs. R. L. Leiserowitz, Mrs. M. A. Singer; Treas., Mrs. B. H. Schnur; Sec., Mrs. B. J. Goldstein; Fin. Sec., Mrs. S. Fischer.

MIZRACHI YOUTH OF AMERICA (MIZRACHI HATZAIR)


Members, 7,500.

Purpose: To organize groups of the Jewish youth, both senior and junior, to spread Judaism and a love for Jewish knowledge, to acquaint the Jewish youth with the national aspirations of the Jews, and to strive for the rehabilitation of Palestine in accordance with Jewish traditions on the basis of Torah v'Avodah, (Torah and Labor).


MU SIGMA FRATERNITY


Twenty-eighth Annual Convention, Dec. 22–24, 1934, New York City.


NATIONAL ASSOCIATION OF JEWISH CENTER EXECUTIVES


Sixteenth Annual Conference, May 30–June 4, 1934, Atlantic City N. J.

Members, 150.

*Name changed to Hapoel Ha-Mizrachi of America, Inc.
JEWISH NATIONAL ORGANIZATIONS

PURPOSE: To foster and develop an interest in Jewish Center work and to promote friendly and helpful relations among Jewish Community Center workers.


*NATIONAL CANTORS AND MINISTERS LEAGUE

Sixth Annual Convention, July 24, 1934, New York City.
Members, 175.
PURPOSE: To organize all cantors, to open first Cantors Seminary; Cantors Registry to place Cantors in positions.

OFFICERS: Hon. Pres., Zeidel Rovner; Director, Asher Chassin; Sec., Isadore Schoen, 95 St. Marks Place; Chairman Board of Directors, A. Ch. Landman.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE


PURPOSE: To discuss the problems of Jewish social work, to promote reforms in its administration and to provide uniformity of action and cooperation in all matters pertaining to the development of Jewish philanthropic and communal activities, without, however, interfering with the local work of any constituent society.


NATIONAL COUNCIL FOR JEWISH EDUCATION

Ninth Annual Conference, May 26-30, 1934, Atlantic City, N. J.

PURPOSE: To further the creation of a profession of Jewish education, to improve the quality of Jewish instruction, and to develop professional standards in Jewish education.

NATIONAL COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS

Third Annual Convention, Jan. 3–6, 1935, New York City.
Members, 47 Federations and Welfare Funds.
PURPOSE: To offer a medium for the consideration of common interest and problems of Jewish Federations and Jewish Welfare Funds, and, to develop standards and principles of effective community organization and intercommunity relationships in extra local activities. In 1935 services were combined with the program of the Bureau of Jewish Social Research.

NATIONAL COUNCIL OF JEWISH JUNIORS

Biennial Convention, October, 1933, St. Louis, Mo.
Members, 7,500. Sections, 119.
PURPOSE: To organize, encourage and assist Junior Sections for the promotion of Religious, Philanthropic, Civic and Educational work in accordance with the program of the National Council of Jewish Women.

NATIONAL COUNCIL OF JEWISH WOMEN

Sections, 200. Junior Auxiliaries, 120.
PURPOSE: The National Council of Jewish Women stresses religion and Jewish education, peace, civics and social legislation, adult education and social service. It is particularly concerned with service to the foreign born and international service and maintains national and international affiliations to make this service more effective.

*Deceased.
NATIONAL FARM SCHOOL
Thirty-fifth Annual Graduation, March 31, 1935.
PURPOSE: To train Jewish Youth in practical and scientific agriculture, for agricultural callings.

NATIONAL FEDERATION OF JEWISH MEN'S CLUBS
OF THE UNITED SYNAGOGUE OF AMERICA
Seventh Annual Convention, Feb. 1-3, 1935, Lakewood, N. J.
Societies, 100. Members, 10,000.
PURPOSE: To further traditional Judaism by means of strengthening and developing the activities of the affiliated clubs and by mustering the strength of these clubs for general Jewish purposes.

* NATIONAL FEDERATION OF ORTHODOX CONGREGATIONS
First Annual Convention, June 19-20, 1932, New York City.
Members, 835.
PURPOSE: To maintain the Rabbi Isaac Elchanan Yeshiva; to support the smaller Yeshivas and Talmud Torahs of America; to unit the synagogues in each district in order thereby to improve their own position; to exert a proper influence in all Jewish activities that they be conducted in the Jewish spirit.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
Org. 1923. OFFICE: Merchants' Bldg., Cincinnati, O.
Sixth Biennial Convention, March 22-24, 1935, Washington, D. C.
Societies, 120.
PURPOSE: To stimulate interest in Jewish worship, Jewish studies, social service and other kindred activities. To cooperate with Union of American Hebrew Congregations in its national plans.


NATIONAL FEDERATION OF TEMPLE SISTERHOODS

Org. 1913. Office: 32 W. 6th, Cincinnati, O.


Societies, 350.

PURPOSE: To bring the Sisterhoods of the country into closer cooperation and association with one another; To quicken the religious consciousness of Israel by stimulating spiritual and educational activity; To spread propaganda for the cause of Judaism; To cooperate with the Union of American Hebrew Congregations in the execution of its aims and purposes; To espouse such religious causes as are particularly the work of Jewish women.

The work of the Federation is conducted under the following Committees: Religious Schools, Religious Extension, H. U. C. Scholarships, Union Museum, Uniongrams, State or District Federations, Student Activities, Peace, Literature for Jewish Blind, Young Folk's Temple Leagues, I. M. Wise Sisterhood Memorial Fund, Child Study and Parent Education, and Programs.


NATIONAL HOME FOR JEWISH CHILDREN AT DENVER


Twenty-seventh Annual Convention, April 15–16, 1934, New York City.

Auxiliary Societies, 18. Members, 61,000.

PURPOSE: To shelter children of tuberculous parents, who come to Denver seeking restoration of health.

NATIONAL JEWISH HOSPITAL AT DENVER


Thirty-fourth Annual Meeting, Feb. 4, 1934, New York City.

Purpose: To maintain a free, national, non-sectarian sanatorium for the treatment of tuberculosis.

Contributors, 125,000 Individuals; 100 Federations; 200 Lodges and Societies. Capacity, 250; buildings, 16. Collected (1933-1934) $248,848.10.

Patients treated to July 1, 1934: In hospital, 7,680, through Out-patients department, 12,742.


NATIONAL LABOR COMMITTEE FOR PALESTINE

Org. 1923. Office: 1225 Broadway (Room 404), New York City.

Eleventh Annual Convention, Nov. 30-Dec. 2, 1934, New York City.

Contributors, 30,000. Affiliated Organizations, 900.

Purpose: To assist the "Histadruth," the Federation of Jewish Labor in Palestine, by providing funds to carry on their cultural, social welfare, agricultural and industrial undertakings, to send them tools and machinery, and help the labor population in Palestine to establish itself firmly and do its full share in upbuilding of the country.


NATIONAL LEGAL FRATERNITY LAMBDA ALPHA PHI


Fourteenth Annual Convention, July, 1933, Newark, N. J.

Members, 400.

Purpose: To inculcate in Jewish members of the Bar the highest principles of legal ethics in order to maintain the respect of the Bench, Bar and Public.

Officers: Supreme Chancellor, Bernard T. Silverman, Yonkers, N. Y.; Supreme Vice-Chancellor, Leonard H. Cohn, Newark, N. J.; Leon Dreskin, Newark, N. J.; Ephraim Schechner, Newark, N. J.; Supreme Keeper of the Exchequer, David M. Engelson, N. Y. C.; Supreme Archon, Michael G. Alenick, Newark, N. J.; Supreme Historian, Alfred Kemper, Newark, N. J.
NU BETA EPSILON FRATERNITY


Fifteenth Annual Convention, Dec. 27–31, 1934, Chicago, Ill.

Members, 500.

Purpose: Greek Letter Fraternity for Jewish students at credited Law Schools.

Officers: Founder and Hon. Grand Chancellor, Barnet Hodes; Grand Chancellor, Eugene A. Delson; Past Grand Chancellor, Ben W. Goldman; Vice-Grand Chancellor, Harry Abrahams; Grand Scribe, Allan M. Wolf; Grand Master of the Rolls, Earl Blumenthal; Grand Master of Exchequer, Samuel J. Baskin; Grand Historian, Earl Susman; Grand Marshal, Frank Reicin.

*ORDER KNIGHTS OF JOSEPH


Twenty-seventh Convention, Aug. 22, 1926, Buffalo, N. Y.

Members, 10,587. Lodges, 68.

Officers: Supreme Commander, H. A. Rocker, Cleveland, O.; First Supreme Vice-Commander, I. Liederman, Chicago, Ill.; Second Supreme Vice-Commander, A. Fishman, Chicago, Ill.; Third Supreme Vice-Commander, Max Lauzer, Pittsburgh, Pa.; Supreme Sec., D. J. Zinner, Cleveland, O.; Supreme Treas., Jos. C. Bloch, Cleveland, O.; Endowment Treas., A. Silberman, Cleveland, O.

ORDER SONS OF ZION


Twenty-sixth Annual Convention, June 22–24, 1935, Bradley Beach, N. J.

Purpose: Fraternal and Zionist.

Officers: Nasi, Joseph Kraemer, Newark, N. J.; Segan Rishon, Louis Myers; Segan Sheni, Alazar Kushner; Gisbor, Louis Rimsky; Maskir, Heinrich Abramowitz; Counsel, Isaac Allen; Chief Medical Examiner, Solomon Neumann.

ORDER OF THE UNITED HEBREW BROTHERS


Quinquennial Convention, October, 1930, New York City.

Members, 5,800.

Officers: Grand Master, Albert Halle, 5 Columbus Circle; Vice-Grand Master, Louis Goldstein; First Deputy Grand Master, Morris Jacobs; Second Deputy Grand Master, Arthur F. Kallman; Third Deputy Grand Master, Charles Barrach; Grand Sec., Morris Aaronson, N. Y. C.

THE PALESTINE LIGHTHOUSE


Members, 400.

Purpose: Feed, clothe, shelter, educate and instruct the blind in arts and crafts.


THE PEOPLES’ ORT FEDERATION


Eleventh Annual Convention, May, 1933, New York City.

Purpose: Promotion of technical trades and agriculture among the Jews in Eastern and Central Europe.

Officers: National Chairman, B. C. Vladeck; Chairman Bd. of Dir., Henry Moskowitz; Vice-Chairmen, Louis B. Boudin, Morris Berman, Meyer Brown, N. Chanin, Murray Levine, Alexander Kahn; Treas., J. Weinberg; Exec. Dir., Philip Block.

PHI ALPHA FRATERNITY, INC.

Org. 1914. Office: 1215 Court Square Bldg., Baltimore, Md.


Purpose: Jewish student fraternal relationships in certain American Colleges and Universities where established.


PHI BETA DELTA FRATERNITY


Twenty-second Convention, Dec. 1934, New York City.

Members, 2,650. Chapters, 25; Alumni Clubs, 10.

THE PHI BETA FRATERNITY

Thirteenth Annual Convention, Aug. 25–29, 1932, Stamford, Conn.
Members, 2,600. Chapters, 39.

Purpose: A national Jewish fraternity with chapters located in
High and Preparatory Schools, for boys meeting for educational, social
and fraternal purposes.

Officers: Grand Superior, U. Harry Perlmutter, Newark, N. J.;
1st Grand Vice-Superior, Albert D. Tucker, Detroit, Mich.; 2nd Grand
Vice-Superior, Eugene S. Goldstein, Los Angeles, Cal.; 3rd Grand
Vice-Superior, Martin A. Gosch, Philadelphia, Pa.; Grand Scribe,
Samuel J. Freeman, 11 Park Place, New York City; Grand Bursar,
Edward Meyer Olderman, Ansonia, Conn.; Grand Editor, Samuel M.
Poze, Rochester, N. Y.; Grand Marshal, Edward B. Sandler, Baltimore,
Md.

PHI DELTA EPSILON MEDICAL FRATERNITY


Members, 6,000.

Purpose: To promote good scholarship, medical ethics, good fellow-
ship and friendship, and to aid needy students and advance medical
science.

Officers: Grand Consul, Joseph Rosenthal, Brooklyn, N. Y.; Grand
Consul Elect., Matthew Ersner, Philadelphia, Pa.; Vice Grand Consul,
Monroe E. Greenberger, N. Y. C.; Grand Chancellor, Samuel Z. Levine,
Historian, Murray B. Gordon, Brooklyn, N. Y.; Grand Recorder, Fred
Firestone, San Francisco, Cal.; Grand Marshal, J. Allen Weiss, Chicago,
Ill.; Editor-in-Chief, Aaron Brown, N. Y. C.; Librarian, Benjamin
Spector, Boston, Mass.

*PHI DELTA MU FRATERNITY, INC.


Eleventh Annual Convention, Dec. 28, 1931, New York City.
Members, 325.

Purpose: To promote the intellectual, social and spiritual status of
Jewish students at colleges in the United States and Canada.

Officers: Chancellor, Jack Sperling; Vice-Chancellor, E. Went-
worth Reeves; Chancellor of the Exchequer, Arthur S. Bruckman,
N. Y. C.; Historian, Matthew L. Salovger; Keeper of the Scrolls, George
Levine, Brooklyn, N. Y.; Sec., Murray Sweetgall, Chrysler Bldg.,
N. Y. C.

PHI EPSILON PI FRATERNITY


Members, 4,000.

PHI LAMBDA KAPPA MEDICAL FRATERNITY
Members, 2,000. Chapters, 38; Alumni Clubs, 14.

PHI SIGMA DELTA FRATERNITY
Twenty-third Annual Convention, Dec. 22-25, 1933, Cleveland, O.
Members, 2,650.
PURPOSE: To promote brotherhood, friendship, good-fellowship and good character.

PHI SIGMA SIGMA SORORITY
Biennial Convention, Dec. 29-31, 1933, New York City.
Chapters, 18. Members, 1,800.
PURPOSE: Belief in the furtherance of higher education, the advancement of womanhood through a close union of congenial friends of high character and intelligence and in a mutuality of philanthropic purpose; encouragement of these qualities in its members.
OFFICERS: Grand Archon, Miriam Olden Fendler, Los Angeles, Cal.; Grand Vice-Archon, Harriet Sattenstein, Oak Park, Ill.; National Tribune, Mrs. Arthur Markowitz, York, Pa.; National Bursar, Elena M. Milurt, Brooklyn, N. Y.

PI TAU PI FRATERNITY
Twenty-fifth Annual Conclave, December, 1934, Chicago, Ill.
Members, 600. Chapters, 24.
PURPOSE: To promote and encourage Judaism; To advance Hebraic culture; To aid in the abolishment of prejudice against the Jew; To further activities social and philanthropic.


PI UPSILON PHI

Org. 1922. Office: 80 Wolcott Terrace, Newark, N. J.

Thirteenth Annual Convention, April 27–28, 1935.

Members, 337. Branches, 10.

PURPOSE: To affiliate Jewish young men of high school age for the purpose of making this world a better place in which to live, and to create a strong fraternal bond among its members.

OFFICERS: Grand Pup, Morris Benson, N. Y. C.; Vice-Grand Pup, Matthew Krumholz, Newark, N. J.; Leo Leiter, Syracuse, N. Y.; Grand Treas., William S. Halprin, Elizabeth, N. J.; Grand Scribe, Harry Bleiberg, 80 Wolcott Terrace, Newark, N. J.

PROBUS CLUB NATIONAL


Members, 500.

PURPOSE: To promote and participate in communal and civic activities; to foster social and intellectual ideals; to encourage friendship among its members in local clubs and other clubs of the organization.


PROGRESSIVE ORDER OF THE WEST


Twenty-eighth Convention, July 30—Aug. 1, 1933, Cincinnati, O. Members, 8,800.

OFFICERS: Grand Master, A. D. Bearman, Memphis, Tenn.; Vice-Grand Master, Isadore Mathes, St. Louis, Mo.; Endowment Treas., I. D. Goldberg, St. Louis, Mo.; Grand Counsellor, Abram A. Schwarzbach, Chicago, Ill.; Grand Sec., Morris Shapiro, St. Louis, Mo.
JEWISH NATIONAL ORGANIZATIONS

RABI ISAAC ELCHANAN THEOLOGICAL SEMINARY AND YESHIVA COLLEGE

Org. 1896. Charter amended 1928, to permit the organization of the Yeshiva College, authorized by the Regents of the University of the State of New York to give courses leading to the degrees of B. A. and B. S. OFFICE: 186th St. and Amsterdam Ave., New York City.

Incorporated in State of New York. Invested funds about $2,400,000.

 Entire number of graduates, Rabbinical course, 136, Teachers' Institute, 107.

PURPOSE: To disseminate Jewish knowledge; to train rabbis and teachers; to present in a Jewish atmosphere general courses leading to degrees of B. A. and B. S.

OFFICERS: Hon. Pres., M. S. Margolies; Treas., M. Gottesman; Chairman, Yeshiva College Council, Samuel Levy.

FACULTY: Seminary: President and Professor of Codes, Bernard Revel, Ph.D.; Professor of Talmud, Moses Soloveitchik; Instructors of Talmud: B. Aronowitz; A. Burrack; S. Gerstenfeld; L. Levin; S. Olshevsky; M. Poleyeff; S. Rackovsky; S. Schunfenthal; A. Selmanowitz; J. Weill; Professor of Homiletics, Herbert S. Goldstein, M.A.; Assistant Professor of Homiletics, Joseph H. Lookstein, M.A.; Instructor of Bible, Nathan Klotz, Ph.D.; Associate Professor of Hebrew Literature, Pinkhos Churgin, Ph.D.; Lecturer in Jewish History, Solomon Zeitlin, Ph.D.

FACULTY: Teachers Institute: Principal and Associate Professor of Jewish History and Literature, Pinkhos Churgin, Ph.D.; Instructors in Talmud, Mishnah, and Jewish Customs and Ceremonies, Julius Kaplan, Ph.D.; Solomon K. Mirsky, B.A. and Solomon Wind, B.S.S.; Instructors in Bible: Nathan Klotz, Ph.D. and S. Turhoff; Instructors in Hebrew Language and Literature: Abraham Soyer and M. Zeldner, M.A.; Instructor of Pedagogy: W. Frishberg; Secretary: Jacob I. Hartstein, M.S.


ASSOCIATE FACULTY: Kenneth F. Damon, Ph.D., Instructor in Public Speaking, C.C.N.Y.; Robert C. Dickson, M.A., Instructor in English, C.C.N.Y.; Solomon Flink, Ph.D., Instructor in Economics, C.C.N.Y.; Henry E. Garrett, Ph.D., Assistant Professor in Psychology, Columbia University; Charles F. Horne, Ph.D., Professor of English,
C.C.N.Y.; Edgar Johnson, B.A., Instructor in English, C.C.N.Y. Jacob H. Landman, Ph.D., J.D., Instructor in History, C.C.N.Y. Solomon Liptzin, Assistant Professor of German, C.C.N.Y.; Joseph Pearl, Ph.D., Professor of Latin, Brooklyn College; Elliot Polinger, Ph.D., Instructor in French, C.C.N.Y.; Solomon A. Rhodes, Ph.D., Assistant Professor of French, C.C.N.Y.; Joseph T. Shipley, Ph.D., Instructor in English, School of Education, C.C.N.Y.; Louis A. Warsoff, J.D., Ph.D., Instructor in Government, Brooklyn College, Solomon Zeitlin, Ph.D., Professor of Rabbinics, Dropsie College.

RABBINICAL ASSEMBLY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA


Members, 250.


RABBINICAL ASSOCIATION OF THE HEBREW THEOLOGICAL COLLEGE


Ninth Annual Convention, August 3–6, 1934, Chicago, Ill.

Members, 50.


RABBINICAL ASSOCIATION OF THE YESHIVA*


Tenth Annual Convention, Aug. 10–11, 1931, New York City.

Members, 110.


SEPHARDIC BROTHERHOOD OF AMERICA, INC.


Thirteenth Annual Convention, April 5, 1934.


PURPOSE: To promote the industrial, social, educational and religious welfare of its members and to engage in philanthropic endeavors for the welfare of Sephardic immigrants.

OFFICERS: Pres., Isaac Saltiel; Vice-Pres., Albert Nathan; Treas., Edward Tian; Fin. Sec., Bension Grottas; Sec., Raphael Hasson; Exec. Clerk, Leon Saady.

SIGMA ALPHA MU FRATERNITY
Chapters: Undergraduate, 34; Alumni Clubs, 30.
Members, 4,200.
PURPOSE: Greek-letter College Fraternity for Jewish Students.
Publishes, Octagonian.

SIGMA ALPHA RHO
Org. 1917. Office: 1236 Empire Ave., Camden, N. J.
Members, 1,651. Chapters, 35.
PURPOSE: To promote brotherhood among the Jewish youth of the high schools.

SIGMA DELTA TAU SORORITY
Org. 1917. Office: 1006 Prange Drive, Fort Wayne, Ind.
Seventeenth Annual Convention, Dec. 1934, Buffalo, N. Y.
Chapters, 13. Members, 1,100.

SIGMA EPSILON DELTA FRATERNITY
Thirty-second Annual Convention, Dec. 22–23, 1933, Newark, N. J.
Members, 700.
PURPOSE: To promote the highest excellence in the science and art of dentistry and its collateral branches; to bring about a closer ac-
quaintance among the student body and graduates through fraternal cooperation.


SIGMA OMEGA PSI FRATERNITY

Org. 1914. Office: 17 John (Room 701), New York City.
Chapters, 19 Undergraduate; 3 Alumni clubs.
Members, 2,200.
Purpose: Greek letter college fraternity for Jewish students and to foster the spirit of true friendship, love and self-sacrifice and assistance to each other.


SIGMA TAU EPSILON FRATERNITY

Members, 567.
Chapters, 7 Undergraduate, 4 Alumni.
Purpose: To instil and inculcate the teachings of the Torah and Jewish Ideals amongst men of the Jewish faith in American colleges and universities.

OfficErs: Grand Chancellor, Archibald U. Braunfeld, 274 Madison Ave., N. Y. C.; Grand Vice-Chancellor, Max Stohler; Irving Simon; Grand Exchequer, Max Alan Hubar; Grand Scribe, Samuel Kirschchenbaum.
SYNAGOGUE COUNCIL OF AMERICA
Meeting, June 1, 1934, New York City.
Members, 36.
Purpose: To take council together for the sacred purpose of preserving and fostering Judaism; composed of representatives of national congregational and rabbinical organizations of America for the purpose of speaking and acting unitedly and furthering such religious interests as the constituent organizations and the Council have in mind.

Constituent Organizations: The Union of Orthodox Jewish Congregations of America, The Rabbinical Council of the Union of Orthodox Jewish Congregations of America, Union of American Hebrew Congregations, Central Conference of American Rabbis, United Synagogue of America, and Rabbinical Assembly of the Jewish Theological Seminary.

Officers: Pres., Samuel Schulman; Vice-Pres., Elias Margolis; David de Sola Pool; Treas., Ben Altheimer; Sec., Israel Goldstein; Act. Sec., Nathan A. Perilman, N. Y. C.

TAU DELTA PHI FRATERNITY
Twenty-third Annual Convention, Sept. 2-4, 1933, World's Fair, Chicago, Ill.
Members, 2,450. Chapters, 22.

TAU EPSILON PHI FRATERNITY
Chapters, 36 Undergraduate; 25 Alumni Clubs, Members, 3,123.
Purpose: To foster the spirit of true brotherly love and self-sacrifice.
Officers: Consul, Julius M. Breitenbach; Vice-Consuls, Herbert T. Singer, J. Brown Venezky and Frank A. Constangy; Quaestor, Irving Golembe; Tribune, Howard Simon; Exec. Sec., Fred Steiner, Jr.; Asst. Exec. Sec., Sidney S. Suntag; Editor, Philip S. Manne.

TAU EPSILON RHO FRATERNITY
Fifteenth Annual Convention, 1934, Boston, Mass.
Undergraduate Chapters, 10; Graduate Chapters, 7.
Members, 750.
Purpose: Legal fraternity with undergraduate chapters in accredited day law schools and graduate chapters in cities.

UNION OF AMERICAN HEBREW CONGREGATIONS
Org. 1873. Office: Merchants Bldg., Cincinnati, O.
Members, 284 congregations.
Purpose: To encourage and aid the organization and development of congregations and Synagogues; to promote religious instruction and encourage the study of Jewish history and literature; to maintain the Hebrew Union College of Cincinnati, O.; to foster other activities for the perpetuation of Judaism.


UNION OF ORTHODOX JEWISH CONGREGATIONS
OF AMERICA
Org. June 8, 1898. Office: c/o Rabbi Isaac Elchanan Theological Seminary, 186th and Amsterdam Ave., New York City.
Last Annual Convention, Jan. 28-30, 1933, New York City.
OFFICERS: Hon. Pres., H. Pereira Mendes; M. S. Margolies; Bernard Drachman; Herbert S. Goldstein; Julius J. Dukas; Pres., William

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA


Thirtieth Annual Convention, Nov. 13-15, 1933, Lakewood, N. J.

Members, 400.


UNION OF SEPHARDIC CONGREGATIONS


PURPOSE: The promotion of the religious interests of Sephardic Jews.


UNITED ORDER "TRUE SISTERS"

Org. April, 1846, as Independent Order of True Sisters.

OFFICE: 150 W. 85th, New York City.


Lodges, 36. Members, 10,970.

Publishes a monthly, The Echo, editor, Mrs. Esther Davis.

UNITED ROUMANIAN JEWS OF AMERICA
Twenty-sixth Annual Convention, Feb. 17, 1935, New York City.
Purpose: To further, defend and protect the interests of the Jews in Roumania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation; and to represent and further the interests of the Roumanian Jews in the United States and Canada.
Officers: Pres., Leo Wolfson; Vice-Pres., Bruno Berk, Abraham Hirsh, Julius Klepper, Leon Fischer, Max Schonfeld, Charles Sonnenreich, Samuel Lonschein; Treas., Abraham Falick; Sec., Herman Speier.

UNITED STATES MACCABI ASSOCIATION, INC.
Org. 1934. Office: 217 Broadway (Room 711), New York City.
Members, 125.
Purpose: Aims at education of its members by physical and cultural training for responsible cooperation in all Jewish national enterprises, especially the upbuilding of Palestine.
Officers: Pres., Nathan L. Goldstein; Sec., Albert D. Schanzer, 217 Broadway (Room 711), N. Y. C.

UNITED SYNAGOGUE OF AMERICA
Twenty-second Annual Convention, May 6–8, 1934, Washington, D. C.
Purpose: The promotion of traditional Judaism in America.
Founder: Solomon Schechter.

UNITED ZIONIST SOCIALIST LABOR PARTY POALE-ZION
ZEIRE-ZION
Office: 1225 Broadway, New York City.
Third Convention, June 27–July 2, 1934, Chicago, Ill.
Members, 5,000.
Purpose: To rebuild Palestine as a Jewish Homeland on socialistic basis; to cooperate with the World Zionist Organization, to help the Jewish Federation of Labor in Palestine, and to participate in the movement in America.
Officers: General Sec., David Wertheim; Treas., David Pinski, N. Y. C.
UPSILON LAMBDA PHI FRATERNITY
Org. 1916; Inc. 1917. OFFICE: Washington, D. C.
Seventeenth Annual Convention, Sept. 1–4, 1934, Syracuse, N. Y.
Chapters, 39. Members, 2,100.
PURPOSE: An International Fraternity open to male students of the
Jewish faith, in attendance at the high and preparatory schools, with
the steadfast purpose of uniting the brothers spiritually, socially and
fraternally, by means of a better understanding of the cardinal prin-
ciples of Judaism.
OFFICERS: Master Ulp, Joseph D. Bulman, Woodward Bldg., Wash-
ington, D. C.; Deputy Master Ulp, Lewis M. Chernoff, New Britain,
Conn.; Financial Ulp, Samuel Ruttenberg, Camden, N. J.; Secretarial
Ulp, Philip Goldstein, Washington, D. C.; Executive Board Members:
Benjamin Asbell, Morton A. Silverman, Barney Holtzman.

WOMEN'S BRANCH OF THE UNION OF ORTHODOX
JEWISH CONGREGATIONS OF AMERICA
(Affiliated with the Union of Orthodox Jewish Congregations of America)
Org. April 19, 1924. OFFICE: 186th and Amsterdam Ave.
New York City.
Convention, Jan. 29, 1933, New York City.
PURPOSE: The unification of all the Orthodox women and organiza-
tions of the country into one strong body; the intensification and fur-
therance of Orthodox Judaism in the home, the religious school, amongst
students, in institutions of higher learning; the spreading of the knowl-
edge necessary for the understanding and practice of Orthodox Judaism
through the circulation of religious and cultural literature; assistance in
the organization of Sisterhoods and in the solution of their problems;
providing scholarships for needy students of the Rabbi Isaac Elchanan
Yeshiva of America; assisting in the maintainance of a Hebrew Teachers' 
Training School for Girls.
OFFICERS: Pres., Mrs. Herbert S. Goldstein; Hon. Vice-Pres., Mrs.
Joseph Mayer Asher, Mrs. Moses Hyamson, Mrs. N. Taylor Phillips,
Vice-Pres., Mrs. Leo Jung, Mrs. Harry Fischel, Mrs. Isidore Freedman,
Mrs. Bernard Revel, Mrs. Abraham Levitan; Treas., Mrs. Adolph
Schwarcz; Cor. Sec., Mrs. Harry Schuman; Rec. Sec., Mrs. Ralph Harte.

WOMEN'S LEAGUE FOR PALESTINE
Org. 1927. OFFICE: 175 Riverside Drive, New York City.
Members, 1,000.
Branches, 9.
PURPOSE: To assist the immigrant girls in Palestine by providing
them with shelter, vocational training and employment.
Rose Blumenthal; Pres., Mrs. William Prince; Vice-Pres., Mrs. A. P.
Kaplan, Mrs. D. L. Isaacs, Mrs. H. F. Fischbach, Mrs. L. Klosk, Mrs.
L. Garland, Mrs. A. Lipton; Ch. Ex. Bd., Mrs. Charles Hyman; Fin.
Sec., Mrs. Leo Kaplan; Sec., Mrs. Joseph Hordes; Treas., Mrs. Isaac
Tumpowsky.
WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA


Seventeenth Annual Convention, May 6–8, 1934, Washington, D. C.

Purpose: To advance traditional Judaism by furthering Jewish education among women and children by creating and fostering Jewish sentiment in the home, by promoting the observance of Jewish dietary laws and home ceremonials, Sabbath and Festivals, and by generally strengthening the religious institutions of the home.

Founder: Mrs. Solomon Schechter.


WOMEN'S ORGANIZATION FOR THE PIONEER WOMEN OF PALESTINE

Org. 1926. Office: Room 404, 1225 Broadway, New York City.


Members, 4,000.

Purpose: To help pioneer women's cooperative institutions in Palestine; to train women in agricultural and industrial work; to help establish and maintain nurseries and kindergartens for children of working mothers; to help the Women Workers' Council in Palestine in all its endeavors in the economic, social and political life; to do cultural work among its membership and groups in America, and to help maintain the Jewish Folks Schools of America. Affiliated with the Poale Zion Zeiri Zion Party of America.

Officers: Treas., Blanch Magil, 1225 Broadway; Sec., Sophie A. Udin.

THE WORKMEN'S CIRCLE


(Merger of Independent Workmen's Circle of America, Inc., with The Workmen's Circle.)

Thirty-second Convention, May 8, 1932, Boston, Mass.

Thirty-fifth Annual Convention, May 5-11, 1935, New York City.

Members, 75,000.

Purpose: Fraternal insurance and mutual aid.

Officers: Pres., J. Weinberg; Treas., A. Seldin; Sec., Joseph Baskin.
YOUNG JUDAEA
Twenty-sixth Annual Convention, July 6-9, 1934, Cincinnati, O.
Number of Clubs, 600.
Purpose: To advance the cause of Zionism; to further the mental, moral and physical development of the Jewish youth; and to promote Jewish culture and ideals.

YOUNG PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA
Members, 15,000. Societies, 130.
Purpose: To bring the Jewish youth nearer to traditional Judaism and to the Synagogue.

YOUNG POALE ZION ALLIANCE
Members, 2,500. Branches, 96.
Purpose: Junior Socialist and Zionist education and activities.
Officers: Sec., Maurice Cohen.

ZETA BETA TAU FRATERNITY
Org. 1898; Inc. 1907. Office: 545 Fifth Ave., New York City.
Thirty-sixth Annual Convention, Dec. 28-31, 1934, Kansas City, Mo.
Members, 5,700.
Ranking as the oldest and largest national Jewish intercollegiate Greek-letter fraternity with chapters in thirty-four universities and colleges, and graduate clubs in thirty-six of the principal cities of the United States and Canada.
Annually presents the "Gottheil Medal" to the American who does most for Jewry during year for which award is made.

PUBLICATIONS: The Zeta Beta Tau Quarterly and The Confidential Monthly News.

ZIONIST COMMISSION ON EDUCATION AND YOUTH ORGANIZATION

First Annual Convention, Feb. 12, 1933, New York City.
Members, 103.

Purpose: To organize Zionists engaged in educational and cultural work around the Z. O. A. with a view to enable them to find expression within the Zionist Movement; to stimulate discussion and development of Zionist ideology in its application to Jewish life; to coordinate activities and to improve the standards of cultural work in existing Zionist units—child, youth and adult—and to create such agencies as may be necessary for this purpose; to carry on Zionist educational activity among groups and institutions not specifically Zionist, with a view to enlist their interest in Palestine to affiliate them with the Zionist movement and to secure their participation in Zionist endeavor; to enlist Zionists—youth and adults—in joint enterprises with non-Zionist groups for the purpose of fostering community consciousness and community organization.

OFFICERS: Ex Officio, Morris Rothenberg, N. Y. C.; Chairman, Israel S. Chipkin, N. Y. C.; Sec., Isaac Imber, 306 W. 100th, N. Y. C.

ZIONIST ORGANIZATION OF AMERICA

Org. 1897; Reorg. 1918. Office: 111 Fifth Ave., New York City.
Thirty-eighth Annual Convention, June 30–July 2, 1935, Atlantic City, N. J.

Members, 80,500.

Purpose: To stimulate interest in the rebuilding of Palestine as the Jewish National Home, and to foster interest in the Jewish renaissance. Constituent Organizations: Hadassah, Order Sons of Zion.

Affiliated Organizations: Young Judaea, Avukah, Junior Hadassah, Masada, Youth Zionist Organization.

Publications: The New Palestine, a weekly for members, in English.


ZIONIST-REVOLUTIONARY ORGANIZATION OF AMERICA

Ninth Annual Convention, April 6-8, 1935, New York City.
Members, 2,000. Societies, 40.
Purpose: Establishment of a Jewish State in Palestine on both sides of the Jordan.
Officers: Pres., Wm. B. Ziff; Chairman, Elias Ginsburg; Vice-Chairman, Beinish Epstein; Treas., Louis Y. Borkon; Sec., Benjamin Reichek, 1133 Broadway, N. Y. C.
# List of Federations and of Welfare Funds for Philanthropic Work in the United States

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<tr>
<th>City and State</th>
<th>Name of Federation</th>
<th>Address</th>
<th>Executive</th>
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<tr>
<td>Akron, O.</td>
<td>Jewish Social Service Federation</td>
<td>303 Bankers Bldg.</td>
<td>Malvyn Wachner, Supt.</td>
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<tr>
<td>Albany, N. Y.</td>
<td>Albany Jewish Social Service</td>
<td>78 State</td>
<td>Edith M. Sanders, Exec. Sec'y</td>
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<tr>
<td>Altoona, Pa.</td>
<td>Federation of Jewish Philanthropies of Altoona</td>
<td>408 Commerce Bldg.</td>
<td>Samuel Jubiler, Chairman of the Board</td>
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<tr>
<td>Atlanta, Ga.</td>
<td>Atlanta Federation for Jewish Social Service</td>
<td>318 Capitol Ave., S. E.</td>
<td>Edward M. Kahn, Exec. Dir.</td>
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<tr>
<td>Atlantic City, N. J.</td>
<td>Federation of Jewish Charities of Atlantic City</td>
<td>138 S. Virginia Ave.</td>
<td>Anne R. Greenberg, Gen, Sec'y</td>
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<tr>
<td>Austin, Tex.</td>
<td>Austin Jewish Federation</td>
<td>2228 Guadalupe</td>
<td>Samuel H. Baron, Sec'y</td>
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<td>Birmingham, Ala.</td>
<td>Federation of Jewish Charities</td>
<td>700 N. 18th</td>
<td>Morris Newfield, Pres.</td>
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<td>Chattanooga, Tenn.</td>
<td>Jewish Welfare Fund, Inc.</td>
<td>411 N. Market Ave.</td>
<td>Ben M. Dreyer, Sec'y</td>
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<td>Chattanooga Federation of Jewish Charities</td>
<td>312 W. 8th</td>
<td>Harry Miller, Pres.</td>
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<td>Cincinnati, O.</td>
<td>United Jewish Social Agencies</td>
<td>S. E. Cor. 15th &amp; Central</td>
<td>Maurice J. Sievers, Exec. Sec'y</td>
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<td>*Jewish Welfare Fund</td>
<td>Parkway</td>
<td>Maurice J. Sievers, Exec. Sec'y</td>
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<td>Cleveland, O.</td>
<td>The Jewish Welfare Federation</td>
<td>1900 Euclid Ave.</td>
<td>Samuel Goldhamer, Exec. Dir.</td>
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<td>Columbus, O.</td>
<td>*The Jewish Welfare Fund</td>
<td>1900 Euclid Ave.</td>
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<td>Jewish Welfare Federation</td>
<td>555 E. Rich</td>
<td>Rose Sugarman, Exec. Sec'y</td>
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<td>*United Jewish Fund</td>
<td>150 E. Broad</td>
<td>E. J. Schanfarber, Pres.</td>
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<td>Dallas, Tex.</td>
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*Independent Federation, not member of Community Chest.  

**No reply received.
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<td>59 Green</td>
<td>Jane G. Fisher, Exec. Sec'y</td>
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<tr>
<td>Ft. Wayne, Ind.</td>
<td>Ft. Wayne Federation of Jewish Charities</td>
<td>1313 W. Wayne</td>
<td>Minnette Baum, Sec'y</td>
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<td>Houston, Tex.</td>
<td>United Jewish Welfare Association</td>
<td>618½ Milam</td>
<td>Mrs. Miriam Oberdorfer, Sup't</td>
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<td>Indianapolis, Ind.</td>
<td>Jewish Federation of Indianapolis</td>
<td>17 W. Morris</td>
<td>H. Joseph Hyman, Exec. Dir.</td>
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<td>Kansas City, Mo.</td>
<td>United Jewish Charities</td>
<td>1000 Admiral Blvd.</td>
<td>Mrs. Henry Cohen, Exec. Dir.</td>
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<td>Lafayette, Ind.</td>
<td>*Federated Jewish Charities</td>
<td>614 N. 6th</td>
<td>Mrs. Andrew Fried, Sec'y</td>
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<td>Louisville, Ky.</td>
<td>Jewish Welfare Federation</td>
<td>215 E. Walnut</td>
<td>Mrs. Lula D. Krakaur, Exec. Sec'y</td>
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<td>Memphis, Tenn.</td>
<td>Federation of Jewish Welfare Agencies</td>
<td>608 Goodwyn Inst.</td>
<td>Stella Loewenstein, Exec. Sec'y</td>
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<td>Milwaukee, Wis.</td>
<td>*Federated Jewish Charities of Milwaukee</td>
<td>1002 W. North Ave.</td>
<td>Mrs. S. Ruscha, Exec. Sec'y</td>
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<td>Minneapolis, Minn.</td>
<td>*Minneapolis Federation for Jewish Service</td>
<td>840 Andrus Bldg.</td>
<td>B. C. Zalkind, Sec'y</td>
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<td>Mobile, Ala.</td>
<td>Federation of Jewish Charities</td>
<td>6 N. Pine</td>
<td>Nell R. Hess, Sec'y</td>
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<td>City and State</td>
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<td>Nashville, Tenn.</td>
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<td>Herbert Kohn, Exec. Sec'y</td>
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<td>New York (Brooklyn)</td>
<td>*Brooklyn Federation of Jewish Charities</td>
<td>94 Clinton</td>
<td>Joseph J. Schwartz, Exec. Dir.</td>
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<td>Newark, N. J.</td>
<td>Conference of Jewish Charities of Newark</td>
<td>24 Branford Place</td>
<td>Mrs. Leah Frank Segal, Exec. Dir.</td>
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<tr>
<td>Oakland, Calif.</td>
<td>Oakland Jewish Federation</td>
<td>724 14th</td>
<td>Harry J. Sapper, Exec. Dir.</td>
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<td>Omaha, Nebr.</td>
<td>*United Jewish Welfare Fund of Omaha</td>
<td>724 14th</td>
<td>Harry J. Sapper, Sec'y</td>
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<td></td>
<td>Jewish Community Center and Welfare Federation</td>
<td>101 N. 20th</td>
<td>Paul Goldblatt, Exec. Dir.</td>
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<td>Providence, R. I.</td>
<td>Jewish Federation for Social Service</td>
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<tr>
<td>St. Louis, Mo.</td>
<td>*Jewish Federation of St. Louis</td>
<td>3636 Page Ave.</td>
<td>Blanche Renard, Exec. Dir.</td>
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<td>San Antonio, Tex.</td>
<td>*Jewish Social Service Federation</td>
<td>County Court House</td>
<td>Hannah Myers, Exec. Sec'y</td>
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<td>478 Mills Building</td>
<td>Mrs. Annette R. Saber, Sec'y</td>
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<td>City and State</td>
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<td>Sheboygan, Wis.</td>
<td>*Federated Jewish Charities</td>
<td>1024 Michigan Ave.</td>
<td>Samuel Krasnick, Chairman</td>
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<td>421 Pearl</td>
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<td>Trenton, N. J.</td>
<td>*Jewish Federation of Trenton</td>
<td>18 S. Stockton</td>
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<td>Tulsa, Okla.</td>
<td>Tulsa Federation of Jewish Charities</td>
<td>602 S. Cheyenne</td>
<td>Mrs. Emil Salomon, Sec'y</td>
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<tr>
<td>Utica, N. Y.</td>
<td>Federation for Jewish Social Service</td>
<td>1434 Steuben</td>
<td>Mrs. H. Rokovitz, Exec. Sec'y</td>
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<tr>
<td>Worcester, Mass.</td>
<td>United Jewish Charities, Inc.</td>
<td>10 Waverly</td>
<td>Mrs. Anna B. Seder, Exec. Sec'y</td>
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# JEWISH PERIODICALS APPEARING IN THE UNITED STATES

(Note: The language of publication is English, unless otherwise indicated)

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<td><strong>American Hebrew and Jewish Tribune</strong></td>
<td>212 5th Av., New York, N. Y.</td>
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<td><strong>American Israelite</strong></td>
<td>3800 Glenmore Av., Cincinnati, O.</td>
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<td>1854</td>
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<td><strong>American Jewish Outlook</strong></td>
<td>608 Union Bank Bldg., Pittsburgh, Pa.</td>
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<tr>
<td><strong>American Jewish World, The</strong></td>
<td>711 Palace Bldg., Minneapolis, Minn.</td>
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<tr>
<td><strong>American Jewish Year Book</strong></td>
<td>S. E. cor. Broad and Spring Garden, Phila., Pa.</td>
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<tr>
<td><em>BETAR Monthly</em></td>
<td>234 E. Broadway, New York, N. Y.</td>
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<td><strong>B’nai B’rith Magazine</strong></td>
<td>70 Electric Bldg., Cincinnati, O.</td>
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<td><strong>B’nai B’rith Messenger and California Jewish Review</strong></td>
<td>124 W. 4th, Los Angeles, Cal.</td>
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<td><strong>Brikn (Yiddish)</strong></td>
<td>451 Wrightwood Av., Chicago, Ill.</td>
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<td><strong>Brooklyn Jewish Voice</strong></td>
<td>305 Washington, Brooklyn, N. Y.</td>
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<td><strong>Buffalo Jewish Review</strong></td>
<td>35 Pearl, Buffalo, N. Y.</td>
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<td><em>California Jewish Bulletin</em></td>
<td>2721 West, Oakland, Cal.</td>
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<td><strong>California Jewish Voice</strong></td>
<td>2600 Brooklyn Av., Los Angeles, Cal.</td>
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<td><em>Chicago (Yiddish)</em></td>
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<td><strong>Chicago Israelite</strong></td>
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<td><strong>Chicago Jewish Chronicle</strong></td>
<td>139 N. Clark, Chicago, Ill.</td>
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<td><strong>Connecticut Hebrew Record</strong></td>
<td>251 Causeway, Boston, Mass.</td>
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<td><strong>Daily Jewish Courier (Yiddish)</strong></td>
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<td><strong>Detroit Jewish Chronicle</strong></td>
<td>525 Woodward Av., Detroit, Mich.</td>
<td>Weekly</td>
<td>1914</td>
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<td>JEWISH PRESS</td>
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<td>221 San Fernando Bldg., 406 N. Main, Los Angeles, Cal.</td>
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<td>JEWISH RECORD</td>
<td>P. O. Box 314, Dayton, O.</td>
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<td>1714 Chestnut, St. Louis, Mo.</td>
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<td>HINUCH (Hebrew)</td>
<td>2647 Kenmore Place, Brooklyn, N. Y.</td>
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<td>Amsterdam Av. and 186th, New York, N. Y.</td>
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<td>INDIANA JEWISH CHRONICLE</td>
<td>731 Meyer-Kiser Bank Bldg., Indianapolis, Ind.</td>
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<td>77 Bowery, New York, N. Y.</td>
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<td>436 S. Central Park Av., Chicago, Ill.</td>
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<td>1313 American Bldg., Cincinnati, O.</td>
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<td>175 E. Bway, New York, N. Y.</td>
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<td>1910</td>
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<tr>
<td>*GERECHTIGKEIT (Yiddish)</td>
<td>3 W. 16th, New York, N. Y.</td>
<td>Monthly</td>
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<tr>
<td>HADOAR (Hebrew)</td>
<td>111 5th Av., New York, N. Y.</td>
<td>Weekly</td>
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<td>HAMMER, DER (Yiddish)</td>
<td>35 E. 12th, New York, N. Y.</td>
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<td>HAPARDES (Hebrew)</td>
<td>1408 Independence Blvd., Chicago, Ill.</td>
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<td>HARTFORD JEWISH LEDGER</td>
<td>206 State, Hartford, Conn.</td>
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<td>HASHOMER, HATZAIR (Hebrew, English and German)</td>
<td>305 Broadway, New York, N. Y.</td>
<td>Monthly</td>
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<tr>
<td>HASID'S INDEX TO PERIODICALS AND BOOKLIST</td>
<td>125 E. 85th, New York, N. Y.</td>
<td>Monthly</td>
<td>1932</td>
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<td>HEBREW PHYSICIAN, THE (Harofeh Ho'ivri) (Hebrew)</td>
<td>983 Park Av., New York, N. Y.</td>
<td>Annual</td>
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<td>266 Vance Av., Memphis, Tenn.</td>
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<td>1225 Broadway, New York, N. Y.</td>
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<td>HEDENU (Hebrew and English)</td>
<td>Amsterdam Av. and 186th, New York, N. Y.</td>
<td>Quarterly</td>
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<td>Jewish Review</td>
<td>434 Industrial Trust Bldg., Providence, R. I.</td>
<td>Weekly</td>
<td>1920</td>
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<td>Jewish Review and Observer</td>
<td>310 Lakeside Av., W., Cleveland, O.</td>
<td>Weekly</td>
<td>1888</td>
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<td>Jewish School Quarterly</td>
<td>3080 Bway, New York, N. Y.</td>
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<td>Jewish Social Service Quarterly</td>
<td>71 W. 47th, New York, N. Y.</td>
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<td>Jewish Standard</td>
<td>1 Sherman Av., Jersey City, N. J.</td>
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<td>Merchants Bldg., Cincinnati, O.</td>
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<td>Jewish Times</td>
<td>306 N. Charles, Baltimore, Md.</td>
<td>Weekly</td>
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<td>Jewish Times</td>
<td>Suite 710, 1211 Chestnut, Philadelphia, Pa.</td>
<td>Weekly</td>
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<td>Jewish Transcript, The</td>
<td>1616 8th Av., Seattle, Wash.</td>
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<td>Jewish Tribune, The</td>
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<td>223 S. 5th, Philadelphia, Pa.</td>
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<td>Kansas City Jewish Chronicle</td>
<td>304 W. 10th, Kansas City, Mo.</td>
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<td>Kinder Journal (Yiddish)</td>
<td>133 2d Av., New York, N. Y.</td>
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<td>Menorah Journal</td>
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<td>799 Broadway, New York, N. Y.</td>
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<td>836 Tower Bldg., Washington, D. C.</td>
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<td>111 5th Av., New York, N. Y.</td>
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<td>61 E. 4th, New York, N. Y.</td>
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<td>186th and Amsterdam Av., New York, N. Y.</td>
<td>Monthly</td>
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<td>OUR COMMUNITY</td>
<td>4802 10th Av., Brooklyn, N. Y.</td>
<td>Monthly</td>
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<td>OUR SCHOOL (Yiddish)</td>
<td>175 E. Broadway, New York, N. Y.</td>
<td>Monthly</td>
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<td>OUR VOICE</td>
<td>1004 Union, Brooklyn, N. Y.</td>
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<td>PANORAMA</td>
<td>143 Federal, Boston, Mass.</td>
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<td>PIONEER WOMAN, THE (Yiddish and English)</td>
<td>1225 Broadway, New York, N. Y.</td>
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<td>PROLETARIsher GEDANK (Yiddish)</td>
<td>3807 Washington, Chicago, Ill.</td>
<td>Bi-Weekly</td>
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<td>PRO-PALESTINE HERALD</td>
<td>307 5th Av., New York, N. Y.</td>
<td>Monthly</td>
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<td>RECONSTRUCTIONIST</td>
<td>15 W. 86th, New York, N. Y.</td>
<td>Bi-Weekly</td>
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<td>REFORM ADVOCATE</td>
<td>Room 1505, 7 S. Dearborn, Chicago, Ill.</td>
<td>Weekly</td>
<td>1890</td>
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<td>SCRIBE, THE</td>
<td>510 Davis Bldg., Portland, Ore.</td>
<td>Weekly</td>
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<td>SCRIBE</td>
<td>150—91 87th Road, Jamaica, L. I., N. Y.</td>
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<td>SENTINEL</td>
<td>511 S. Sangamon, Chicago, Ill.</td>
<td>Weekly</td>
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<td>SIGNAL (Yiddish)</td>
<td>133 2d Av., New York, N. Y.</td>
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<td>SOUTHERN ISRAELITE MAGAZINE</td>
<td>101 Marietta Street Bldg., Suite 513, Atlanta, Ga.</td>
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<td>SOUTHERN ISRAELITE WEEKLY</td>
<td>101 Marietta Street Bldg., Suite 513, Atlanta, Ga.</td>
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<td>SOUTHWESTERN JEWISH REVIEW</td>
<td>1204 Market, San Diego, Cal.</td>
<td>Weekly</td>
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<td>SPOKESMAN</td>
<td>423 Citizens Bldg., Louisville, Ky.</td>
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<td>SPRINGFIELD REVIEW</td>
<td>251 Causeway, Boston, Mass.</td>
<td>Semi-Weekly</td>
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<td>*STARK COUNTY JEWISH NEWS</td>
<td>1315 17th, N. W., Canton, O.</td>
<td>Bi-Monthly</td>
<td>1921</td>
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<td>TEXAS JEWISH HERALD</td>
<td>411 ½ Fannin, Houston, Texas</td>
<td>Weekly</td>
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<td>THEATRE-RADIO WORLD (Yiddish)</td>
<td>30 E. 20th, New York, N. Y.</td>
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<td>TOLEDO ISRAELITE</td>
<td>2476 Glenwood, Toledo, O.</td>
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<td>VARA, LA (Ladino)</td>
<td>7 Rivington, New York, N. Y.</td>
<td>Weekly</td>
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<td>VERBAND (English-Yiddish)</td>
<td>225 W. 34th, New York, N. Y.</td>
<td>Monthly</td>
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<td>WEEKER, DER (Yiddish)</td>
<td>175 E. Broadway, New York, N. Y.</td>
<td>Semi-Monthly</td>
<td>1921</td>
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<td>WESTERN JEWISH ADVOCATE</td>
<td>Central Savings, Bank Bldg., Denver, Colo.</td>
<td>Monthly</td>
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<td>WISCONSIN JEWISH CHRONICLE</td>
<td>625 N. Milwaukee, Milwaukee, Wis.</td>
<td>Weekly</td>
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<td>WOMEN'S LEAGUE OUTLOOK</td>
<td>Broadway, N. E. Cor. 122nd, New York, N. Y.</td>
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<td>YIDDISH (Yiddish)</td>
<td>1214 Washtenau Av., Chicago, Ill.</td>
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<td>YIDDISHER KAEMPFER (Yiddish)</td>
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<td>YOUNGSTOWN JEWISH TIMES</td>
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<td>ZUKUNFT (Yiddish)</td>
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JEWS IN THE CONGRESS OF THE UNITED STATES

PAST

Benjamin, Judah Philip, 1812-1884. Sen. from La., 1853-1861.
Guggenheim, Simon, 1867-. Sen. from Colo., 1907-1913.
Jonas, Benjamin Franklin, 1834-1911. Sen. from La., 1879-1885.
Krauss, Milton, 1866-. Rep. from Ill., 1917-1922.
Lessler, Montague, 1869-. Rep. from N. Y., 1902-1903.
Levy, David. See Yulee, David Levy.
Littauer, Lucius Nathan, 1859-. Rep. from N. Y., 1897-1907.
May, Mitchell, 1871-. Rep. from N. Y., 1899-1901.
Perlman, Nathan D., 1887-. Rep. from N. Y., 1920-1927.

*Died before taking his seat.
ROSENBOOM, B. L., 1880–. Rep. from Wheeling, W. Va., 1921.

PRESENT
(Members of the Seventy-Fourth Congress)
BACHARACH, Isaac, Republican, Representative, Atlantic City, 1915–
BLOOM, Sol., Democrat, Representative, New York City, 1923–
CELLER, Emanuel, Democrat, Representative, New York City, 1923–
CITRON, William M., Democrat, Representative-at-Large, Middletown, 1935–
DICKSTEIN, Samuel, Democrat, Representative, New York City, 1923–
ELLENBOGEN, Henry, Democrat, Representative, Pittsburgh, 1933–
KAHN, Florence Prag (Mrs. Julius), Republican, Representative, San Francisco, 1925–
KOPPLEMANN, Herman P., Democrat, Representative, Hartford, 1933–
Peyser, Theodore A., Democrat, Representative, New York City, 1933–
SABATH, Adolph J., Democrat, Representative, Chicago, 1907–
SIROVICH, WM. I., Democrat, Representative, New York City, 1927–
JEWS IN THE DIPLOMATIC SERVICE OF THE UNITED STATES

The following is a list of Jews who have served as ministers or ambassadors of the United States to foreign countries. It does not include persons who have served, or are now serving, as consuls, except when consuls were clothed with diplomatic power. In the compilation of this list, the Jewish Encyclopedia, the American Jewish Year Book, and the Register of the Department of State were consulted.

BELMONT, AUGUST, (1816-1890), New York, Chargé d'Affaires in the Netherlands, May 24, 1853; Minister Resident, June 29, 1854.

BERNSTEIN, HERMAN, (1876- ), New York City, Minister to Albania, 1929-1933.

EINSTEIN, LEWIS, (1877- ), New York City, Minister to Costa Rica, July 6, 1913 to June 1921; Minister to Czechoslovakia, October 8, 1921 to February 1, 1930.

ELKUS, ABRAM I., (1867- ), New York City, Ambassador to Turkey, July 21, 1916 to 1917.

GUGGENHEIM, HARRY F., (1890- ), New York City, Ambassador to Cuba, October 10, 1929-1933.

HIRSCH, SOLOMON, (1839-1902), Portland, Oregon, Minister to Turkey, May 16, 1889 to 1892.

KAUFMAN, DAVID E., (1883- ), Philadelphia, Pa., Minister to Bolivia March 7, 1928-January 9, 1930; Minister to Siam, June 12, 1930-1933.

KORNFELD, JOSEPH S., (1876- ), Toledo, Ohio., Minister to Persia November 9, 1921 to September 1, 1924.

MORGENTHAU, HENRY, (1856- ), New York City, Ambassador to Turkey, September 4, 1913 to July, 1916.

MORRIS, IRA NELSON, (1875- ), Chicago, Ill., Minister to Sweden, July 13, 1914 to April 15, 1923.

NOAH, MORDECAI MANUEL, (1785-1851), New York City, Consul to Tunis, 1813-1816.

OTTERBOURG, MARCUS, (1827-1893), Milwaukee, Wis., Consul to Mexico City, August 1861 to July 1, 1867; Minister to Mexico, July 1-21, 1867.

PEIXOTTO, BENJAMIN FRANKLIN, (1834-1890), San Francisco, Cal., Consul General to Roumania, 1870 to 1876.

RATSHESKY, A. C., (1864- ), Boston, Mass., Minister to Czechoslovakia, January 1930-June 1932.

SACK, LEO R., (1889- ), Washington, D. C., Minister to Costa Rica, August 17, 1933.

STEINHARDT, LAWRENCE A., (1892- ), New York City, Minister to Sweden, May 4, 1933-

STRAUS, JESSE ISIDOR, (1872- ), New York City, Ambassador to France, 1933-

STRAUS, OSCAR S., (1850-1926), New York City, Minister to Turkey, March 24, 1887 to 1888; June 3, 1898 to 1900; Ambassador to Turkey, May 17, 1909 to December 11, 1910.

JEWS AS GOVERNORS OF STATES

PAST

ALEXANDER, MOSES, 1853-1932, Governor of Idaho, two terms, 1915-1919.
BAMBERGER, SIMON, 1847-1926, Governor of Utah, 1917-1921. (First non-Mormon Governor of Utah.).
EMANUEL, DAVID, 1744-1808, Governor of Georgia, 1801.¹
MEIER, JULIUS L., 1874—, Governor of Oregon, 1930-1934.
SELIGMAN, ARTHUR, 1873-1933. Governor of New Mexico, 1930; 1932.
SOLOMON, EDWARD S., 1836-1913, Governor of Washington Territory, 1870-1874.

PRESENT

HORNER, HENRY, 1878—, elected Governor of Illinois, 1932.
LEHMAN, HERBERT H., 1878—, elected Governor of New York, 1932; re-elected 1934.

¹ Authorities differ as to whether Emanuel was elected, or, by virtue of his being President of the Senate, became Governor “in the interim before a new election took place.” (See “First Jew to Hold the Office of Governor” by Leon Hübner in Publications of the American Jewish Historical Society, Vol. 17, pp. 192, 193.)
STATISTICS OF JEWS

The present article on Statistics of Jews follows, in the main, the arrangement of data developed in previous issues of the YEAR BOOK.

As will be seen from the list of tables, the article consists of five sections, to wit:

A. The Jews of the United States
B. The Jewish Population of the World
C. Jewish Immigration to the United States
D. Jewish Immigration to Other American Countries
E. Jewish Immigration to Palestine

The section on the Jews of the United States is based largely on the study\(^1\) made in 1929 by Dr. Linfield. The other sections are based on official statistics or on estimates.

It is believed that the reader will be especially interested in the list giving the number of Jews in various countries, arranged alphabetically, which is to be found on page 363; the list of cities in the United States having 1000 or more Jewish residents, on pages 356; and the list of the principal cities of the world with their Jewish populations, on page 364.

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<tr>
<td>XVIII: Summary of Jewish Immigration to the United States, 1881–1934</td>
<td>371</td>
</tr>
<tr>
<td>XIX: Summary of Jewish Immigration to the United States, 1908–1934</td>
<td>372</td>
</tr>
<tr>
<td>XX: Jewish Immigrants Debarred and Deported, 1899–1934</td>
<td>373</td>
</tr>
</tbody>
</table>
D. Jewish Immigration to Other American Countries

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXI</td>
<td>Jewish Immigration to Canada, 1934</td>
<td>. . . . . . . 376</td>
</tr>
<tr>
<td>XXII</td>
<td>Summary of Jewish Immigration to Canada, 1901-1934</td>
<td>. . . . . . . 377</td>
</tr>
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<td>XXIII</td>
<td>Summary of Jewish Immigration to Brazil, 1925-1933</td>
<td>. . . . . . . 377</td>
</tr>
<tr>
<td>XXIV</td>
<td>Summary of Jewish Immigration to Uruguay, 1927-1933</td>
<td>. . . . . . . 378</td>
</tr>
<tr>
<td>XXV</td>
<td>Summary of Jewish Immigration to Argentine, 1913-1934</td>
<td>. . . . . . . 378</td>
</tr>
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<td>Immigration to Union of South Africa, 1930-1934</td>
<td>. . . . . . . 379</td>
</tr>
</tbody>
</table>

E. Jewish Immigration to Palestine

<table>
<thead>
<tr>
<th>Table</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXVII</td>
<td>Jewish Immigration to Palestine, by Months, 1934</td>
<td>. . . . . . . 382</td>
</tr>
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<td>Jewish Immigration to Palestine, by Categories, 1934</td>
<td>. . . . . . . 383</td>
</tr>
<tr>
<td>XXIX</td>
<td>Summary of Jewish Immigration to Palestine, 1917-1934</td>
<td>. . . . . . . 384</td>
</tr>
<tr>
<td>XXX</td>
<td>Principal Countries of Origin of Jewish Immigration into Palestine, 1934</td>
<td>. . . . . . . 385</td>
</tr>
</tbody>
</table>
A. THE JEWS OF THE UNITED STATES

A total of 4,228,000 Jews reside in the United States according to the estimates prepared at the end of 1927.¹ The Jewish inhabitants live in every state of the Union and are widely distributed, within the states. Of the total number of Jews, 4,077,000 live in 871 primary communities, each one having 1 congregation or more, and the remaining 151,000 Jews reside in places without forming permanent congregations. These subordinate communities are found in as many as 1,691 urban places and in 7,235 rural incorporated places and rural unincorporated districts. Of the 871 primary communities, 85 are rural.

The proportion of Jews to the total population varies between 16.67% in the state of New York and 0.21% in the state of Idaho. As for the communities, the Jews constitute 11.11% of the total population of the cities of 100,000 or over in the country; 3.11% of the total population of the cities of 100,000 to 25,000; and between 1.61% and 0.71% of the total population of the other classes of urban places; and the percentage of Jews of the total rural population is very small, being 0.48% of those in rural incorporated and 0.15% of those in rural unincorporated places. However, in the 3950 rural incorporated places having Jews, the latter constitute 1.37% of the total population of those places and 1.76% of the total population of the unincorporated areas having Jews.

The number of Jews in the Outlying Possessions of the United States is small.²

In 1917, the number of Jews in the country was estimated at 3,389,000, and in 1877, at 229,000. The earliest estimate of the number of Jews in the country is said to be that of Mordecai M. Noah in 1818, who claimed that there were at that time 3,000 Jews in the country. In 1848, M. A. Berk estimated the number of Jews as 50,000.

¹ For a detailed analysis, see H. S. Linfield, The Jews in the United States, 1927, New York, 1929.
² 500 in Alaska (1917), 75 in Hawaii (1926); 25 in Panama Canal Zone (1926); 500 in Philippine Islands (1927); 200 in Porto Rico (1917), and 70 in Virgin Islands (1923).
### TABLE I

**The Jews of the United States, by States**

<table>
<thead>
<tr>
<th>State</th>
<th>Total 1930</th>
<th>Jews 1927</th>
<th>P. C. of Jews of Total in 1927</th>
<th>Distribution of Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>122,775,046</td>
<td>4,228,029</td>
<td>3.58</td>
<td>100.00</td>
</tr>
<tr>
<td>Alabama</td>
<td>2,646,248</td>
<td>12,891</td>
<td>0.50</td>
<td>.30</td>
</tr>
<tr>
<td>Arizona</td>
<td>435,573</td>
<td>1,455</td>
<td>0.03</td>
<td>.03</td>
</tr>
<tr>
<td>Arkansas</td>
<td>1,854,482</td>
<td>8,850</td>
<td>0.46</td>
<td>.21</td>
</tr>
<tr>
<td>California</td>
<td>5,677,251</td>
<td>123,284</td>
<td>2.78</td>
<td>2.91</td>
</tr>
<tr>
<td>Colorado</td>
<td>1,035,791</td>
<td>20,321</td>
<td>1.89</td>
<td>.48</td>
</tr>
<tr>
<td>Connecticut</td>
<td>1,606,903</td>
<td>91,538</td>
<td>5.59</td>
<td>2.16</td>
</tr>
<tr>
<td>Delaware</td>
<td>238,380</td>
<td>5,310</td>
<td>2.18</td>
<td>.12</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>486,869</td>
<td>16,000</td>
<td>2.96</td>
<td>.38</td>
</tr>
<tr>
<td>Florida</td>
<td>1,468,211</td>
<td>13,402</td>
<td>0.98</td>
<td>.32</td>
</tr>
<tr>
<td>Georgia</td>
<td>2,908,506</td>
<td>23,179</td>
<td>0.73</td>
<td>.55</td>
</tr>
<tr>
<td>Idaho</td>
<td>445,032</td>
<td>1,141</td>
<td>0.21</td>
<td>.03</td>
</tr>
<tr>
<td>Illinois</td>
<td>7,630,534</td>
<td>345,980</td>
<td>4.74</td>
<td>8.18</td>
</tr>
<tr>
<td>Indiana</td>
<td>3,238,503</td>
<td>27,244</td>
<td>0.86</td>
<td>.64</td>
</tr>
<tr>
<td>Iowa</td>
<td>2,470,939</td>
<td>16,404</td>
<td>0.68</td>
<td>.39</td>
</tr>
<tr>
<td>Kansas</td>
<td>1,880,999</td>
<td>7,792</td>
<td>0.59</td>
<td>.18</td>
</tr>
<tr>
<td>Kentucky</td>
<td>2,614,589</td>
<td>19,533</td>
<td>0.77</td>
<td>.46</td>
</tr>
<tr>
<td>Louisiana</td>
<td>2,101,593</td>
<td>16,432</td>
<td>0.85</td>
<td>.39</td>
</tr>
<tr>
<td>Maine</td>
<td>797,423</td>
<td>8,480</td>
<td>1.07</td>
<td>.20</td>
</tr>
<tr>
<td>Maryland</td>
<td>1,631,526</td>
<td>70,871</td>
<td>4.44</td>
<td>1.67</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>4,249,614</td>
<td>225,634</td>
<td>5.32</td>
<td>5.33</td>
</tr>
<tr>
<td>Michigan</td>
<td>4,842,325</td>
<td>89,462</td>
<td>1.99</td>
<td>2.11</td>
</tr>
<tr>
<td>Minnesota</td>
<td>2,563,953</td>
<td>43,197</td>
<td>1.61</td>
<td>1.02</td>
</tr>
<tr>
<td>Mississippi</td>
<td>2,009,821</td>
<td>6,420</td>
<td>0.36</td>
<td>.15</td>
</tr>
<tr>
<td>Missouri</td>
<td>3,629,367</td>
<td>80,687</td>
<td>2.30</td>
<td>1.91</td>
</tr>
<tr>
<td>Montana</td>
<td>557,606</td>
<td>1,578</td>
<td>0.22</td>
<td>.03</td>
</tr>
<tr>
<td>Nebraska</td>
<td>1,377,963</td>
<td>14,209</td>
<td>1.02</td>
<td>.33</td>
</tr>
<tr>
<td>Nevada</td>
<td>91,058</td>
<td>264</td>
<td>0.34</td>
<td>.01</td>
</tr>
<tr>
<td>New Hampshire</td>
<td>465,293</td>
<td>2,779</td>
<td>0.61</td>
<td>.31</td>
</tr>
<tr>
<td>New Jersey</td>
<td>4,041,334</td>
<td>225,306</td>
<td>6.01</td>
<td>5.33</td>
</tr>
<tr>
<td>New Mexico</td>
<td>423,317</td>
<td>1,052</td>
<td>0.27</td>
<td>.02</td>
</tr>
<tr>
<td>New York</td>
<td>12,588,066</td>
<td>1,903,890</td>
<td>16.67</td>
<td>45.03</td>
</tr>
<tr>
<td>North Carolina</td>
<td>3,170,276</td>
<td>8,252</td>
<td>0.28</td>
<td>.20</td>
</tr>
<tr>
<td>North Dakota</td>
<td>680,845</td>
<td>2,749</td>
<td>0.04</td>
<td>.06</td>
</tr>
<tr>
<td>Ohio</td>
<td>6,666,697</td>
<td>173,976</td>
<td>2.59</td>
<td>4.11</td>
</tr>
<tr>
<td>Oklahoma</td>
<td>2,396,040</td>
<td>7,823</td>
<td>0.33</td>
<td>.18</td>
</tr>
<tr>
<td>Oregon</td>
<td>953,786</td>
<td>13,075</td>
<td>1.47</td>
<td>.31</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>9,631,350</td>
<td>404,979</td>
<td>4.16</td>
<td>9.58</td>
</tr>
<tr>
<td>Rhode Island</td>
<td>687,497</td>
<td>25,003</td>
<td>3.56</td>
<td>.60</td>
</tr>
<tr>
<td>South Carolina</td>
<td>1,738,765</td>
<td>6,851</td>
<td>0.37</td>
<td>.16</td>
</tr>
<tr>
<td>South Dakota</td>
<td>692,849</td>
<td>1,584</td>
<td>0.23</td>
<td>.03</td>
</tr>
<tr>
<td>Tennessee</td>
<td>2,616,556</td>
<td>22,532</td>
<td>0.91</td>
<td>.53</td>
</tr>
<tr>
<td>Texas</td>
<td>5,824,715</td>
<td>46,648</td>
<td>0.86</td>
<td>1.10</td>
</tr>
<tr>
<td>Utah</td>
<td>507,847</td>
<td>2,857</td>
<td>0.05</td>
<td>.06</td>
</tr>
<tr>
<td>Vermont</td>
<td>359,611</td>
<td>2,036</td>
<td>0.58</td>
<td>.05</td>
</tr>
<tr>
<td>Virginia</td>
<td>2,421,851</td>
<td>25,656</td>
<td>1.01</td>
<td>.60</td>
</tr>
<tr>
<td>Washington</td>
<td>1,563,396</td>
<td>14,698</td>
<td>0.94</td>
<td>.35</td>
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<tr>
<td>West Virginia</td>
<td>1,729,205</td>
<td>7,471</td>
<td>0.44</td>
<td>.17</td>
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<tr>
<td>Wisconsin</td>
<td>2,939,006</td>
<td>35,935</td>
<td>1.23</td>
<td>.85</td>
</tr>
<tr>
<td>Wyoming</td>
<td>225,565</td>
<td>1,319</td>
<td>0.55</td>
<td>.03</td>
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</tbody>
</table>
### TABLE II
**Jewish Communities and Their Jewish Population by Size of Places, 1927**

<table>
<thead>
<tr>
<th>Urban places of 100,000 or over</th>
<th>Number of places having Jews</th>
<th>P. C. of places having Jews to total number of places</th>
<th>Number of Jews</th>
<th>P. C. of Jews to total population</th>
<th>P. C. of Jews to total population of places having Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>68</td>
<td>100.00</td>
<td>3,553,600</td>
<td>11.11</td>
<td>11.11</td>
<td></td>
</tr>
<tr>
<td>Urban places of 100,000—25,000</td>
<td>219</td>
<td>100.00</td>
<td>378,862</td>
<td>3.11</td>
<td>3.11</td>
</tr>
<tr>
<td>Urban places of 25,000—10,000</td>
<td>433</td>
<td>93.93</td>
<td>111,742</td>
<td>1.61</td>
<td>1.82</td>
</tr>
<tr>
<td>Urban places of 10,000—5,000</td>
<td>636</td>
<td>88.22</td>
<td>41,853</td>
<td>0.84</td>
<td>0.95</td>
</tr>
<tr>
<td>Urban places of 5,000—2,500</td>
<td>1,121</td>
<td>84.86</td>
<td>32,370</td>
<td>0.71</td>
<td>0.82</td>
</tr>
<tr>
<td>Rural Incorporated places of 2,500 or less</td>
<td>3,943</td>
<td>30.55</td>
<td>43,513</td>
<td>0.48</td>
<td>1.37</td>
</tr>
<tr>
<td>Rural Unincorporated Areas</td>
<td>3,292</td>
<td>7.39</td>
<td>66,087</td>
<td>0.15</td>
<td>1.76</td>
</tr>
</tbody>
</table>

### TABLE III
**Principal Jewish Communities and Their Subordinate Communities, by Size of Jewish Communities, 1927**

<table>
<thead>
<tr>
<th>United States</th>
<th>Number of Communities</th>
<th>Number of Jews</th>
<th>Distribution of Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>9,712</td>
<td>4,228,029</td>
<td>100.00</td>
</tr>
<tr>
<td>Principal Communities</td>
<td>871</td>
<td>4,077,042</td>
<td>9.00</td>
</tr>
<tr>
<td>Subordinate Communities</td>
<td>8,841</td>
<td>150,987</td>
<td>91.00</td>
</tr>
<tr>
<td>Average Number of Subordinate Communities for one Principal Community</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Principal Urban Communities</td>
<td>786</td>
<td>4,058,365</td>
<td>90.00</td>
</tr>
<tr>
<td>Principal Rural Communities</td>
<td>85</td>
<td>18,677</td>
<td>10.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>500,000 Jews or over</th>
<th>Number of Communities</th>
<th>Number of Jews</th>
<th>Distribution of Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1,765,000</td>
<td>1.00</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>395,000</td>
<td>1.00</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
<td>551,000</td>
<td>1.00</td>
</tr>
<tr>
<td>12</td>
<td>12</td>
<td>282,800</td>
<td>1.00</td>
</tr>
<tr>
<td>33</td>
<td>33</td>
<td>362,410</td>
<td>3.00</td>
</tr>
<tr>
<td>72</td>
<td>72</td>
<td>265,810</td>
<td>8.00</td>
</tr>
<tr>
<td>165</td>
<td>165</td>
<td>153,410</td>
<td>19.00</td>
</tr>
<tr>
<td>330</td>
<td>330</td>
<td>72,552</td>
<td>38.00</td>
</tr>
<tr>
<td>Less than 100 Jews</td>
<td>163</td>
<td>10,383</td>
<td>18.00</td>
</tr>
</tbody>
</table>
### TABLE IV

**Jews of the City of New York, by Boroughs**

<table>
<thead>
<tr>
<th>Borough</th>
<th>Total Population 1930</th>
<th>Jews 1927</th>
<th>Per Cent of Jews to total in 1927</th>
<th>Distribution of Jews, 1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bronx</td>
<td>1,266,732</td>
<td>420,000</td>
<td>45.28</td>
<td>23.80</td>
</tr>
<tr>
<td>Brooklyn</td>
<td>2,596,154</td>
<td>797,000</td>
<td>35.02</td>
<td>45.15</td>
</tr>
<tr>
<td>Manhattan</td>
<td>1,856,588</td>
<td>465,000</td>
<td>25.71</td>
<td>26.35</td>
</tr>
<tr>
<td>Queens</td>
<td>1,078,357</td>
<td>75,800</td>
<td>9.33</td>
<td>4.29</td>
</tr>
<tr>
<td>Richmond</td>
<td>157,253</td>
<td>7,200</td>
<td>4.90</td>
<td>.41</td>
</tr>
<tr>
<td>Total</td>
<td>6,955,084</td>
<td>1,765,000</td>
<td>29.56</td>
<td>100.00</td>
</tr>
</tbody>
</table>

1 In 1917, the total number of Jews was estimated at 1,503,000, and in 1920, 1,643,012, distributed as follows: Bronx—211,000 in 1917 and 278,169 in 1920; Brooklyn—568,000 in 1917 and 604,380 in 1920; Manhattan—696,000 in 1917 and 657,101 in 1920; Queens—23,000 in 1917 and 86,194 in 1920; Richmond—5,000 in 1917 and 17,168 in 1920; total—1,503,000 in 1917 and 1,643,012 in 1920.

### TABLE V

**Jews of the United States, 1877–1927**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
<th>Jews</th>
<th>P. C.</th>
<th>Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Number</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>P. C.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Jews</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>P. C.</td>
</tr>
<tr>
<td>1877</td>
<td>43,661,968</td>
<td>229,087</td>
<td>0.52</td>
<td>20 yrs.</td>
</tr>
<tr>
<td>1897</td>
<td>72,106,120</td>
<td>937,800</td>
<td>1.31</td>
<td>28,444,152</td>
</tr>
<tr>
<td>1907</td>
<td>88,787,058</td>
<td>1,776,885</td>
<td>2.</td>
<td>16,680,938</td>
</tr>
<tr>
<td>1917</td>
<td>103,690,473</td>
<td>3,388,951</td>
<td>3.27</td>
<td>14,853,415</td>
</tr>
<tr>
<td>1927</td>
<td>118,140,645</td>
<td>4,228,029</td>
<td>3.58</td>
<td>14,500,172</td>
</tr>
</tbody>
</table>
### TABLE VI

A List of Cities in the United States Having 1,000 Jews or More

<table>
<thead>
<tr>
<th>City</th>
<th>Total Population 1930</th>
<th>Jews*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akron, Ohio</td>
<td>255,040</td>
<td>6,500</td>
</tr>
<tr>
<td>Albany, N. Y</td>
<td>127,412</td>
<td>8,500</td>
</tr>
<tr>
<td>Allentown, Pa</td>
<td>92,052</td>
<td>1,960</td>
</tr>
<tr>
<td>Altoona, Pa</td>
<td>81,503</td>
<td>1,600</td>
</tr>
<tr>
<td>Asbury Park, N. J.</td>
<td>14,981</td>
<td>1,500</td>
</tr>
<tr>
<td>Atlantic City, N. J.</td>
<td>353,722</td>
<td>12,000</td>
</tr>
<tr>
<td>Atlanta, Ga</td>
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*Unless otherwise indicated, the figure for the number of Jews is as of the end of 1927.*
# TABLE VI (Cont.)

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<th>Jews</th>
<th>City</th>
<th>Total Population 1930</th>
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</table>

1 1931 local est.  2 1932 local est.  3 1933 local est.  4 1934 local est.  5 1935 local est.  6 1936 local est.  7 1929 local est.  8 Bureau of Jewish Social Research, est. 1928.  9 Bureau of Jewish Social Research, est. 1929.  10 Bureau of Jewish Social Research, est. 1930.  11 1,200 in 1929, Bureau of Jewish Social Research; 500 Jews in North Plainfield, in 1930 local est.  12 1931 est. of the Jewish Charities of Chicago.  13 18,500 in 1934 local est.  14 5,100 in 1932 est. of the Associated Talmud Torahs.  15 7,500 in 1930, Jewish Welfare Board.  16 1930 local census, under supervision of Rev. Dr. Henry Cohen.  17 1927, Jewish Welfare Board; 1933 est. of Jewish Community Center.  18 1935 est. of the Associated Talmud Torahs.  19 7,500 in 1929, Jewish Welfare Board and Bureau of Jewish Social Research; 10,000 in 1930 local est.  20 3,200 in 1928, Jewish Welfare Board.  21 1934 local est.  22 1932 est.; 1935 est. by Benjamin F. Levy.  23 1,200 in 1933, est. by Rabbi Joseph Warren, 1,500.  24 1934 est. by Rabbi Harvey.  25 Kaplan, 1,400.  26 1933 local est.; 1934 est. of Jewish Welfare League, 3,300.  27 1933 local est.; 1934 est., 2,750.  28 Greater Atlanta; 266,557 in Atlanta Borough.  29 1934 Chamber of Commerce est., 10,000.
B. JEWISH POPULATION OF THE WORLD

The total number of Jews in the world is here estimated at 15,250,000. Of that number, 7,620,000 reside in a group of adjacent countries located in the center of the continent of Europe, which region may be designated as the "Jewish" Central Europe. This region includes Poland, Danzig, Lithuania, Latvia; Austria, Czecho-Slovakia, Hungary; Roumania, Russia (Crimea, Ukraine, and White Russia). In this region the Jews constitute nearly 6% of the total population. Over 4,400,000 live in North America and the West Indies, where the Jews constitute nearly 3% of the total population; 303,000 Jews live in Palestine and the surrounding countries of Arabia, Iraq, and Syria, constituting over 2% of the total population of that region. Over 400,000 Jews reside in the Arab-speaking countries of North Africa, namely, Tangiers, Morocco, Algeria, Tunis, Libya, and Egypt; in this region the Jews form nearly 1.4% of the total population. In addition to these regions, the proportion of Jews to the total population is considerable in Netherlands (2%) and in the southeastern portion of Europe, namely, Greece and European Turkey (1.74%); in the southernmost country of the continent of Africa, namely, the Union of South Africa, where the Jews constitute nearly 1% of the total population and over 4% of the white population in that country; and in the southernmost country of the American continent, namely, Argentine, where the Jews constitute nearly 2% of the total.

In all other regions the Jews constitute less than 1% of the total population. Of these, over 1,500,000 reside in western and southern Europe; nearly 200,000, in northern and eastern Europe (Russia and the Baltic countries); and 27,000 reside in Australia and New Zealand, constituting a little over 0.5% among the European peoples in Europe and nearly 0.36% among the white residents of Australia. Nearly 225,000 Jews reside among the peoples of Asia Minor, and central and northern Asia; and only about 125,000 Jews reside among the peoples of eastern and southern Asia.
(Japan, China, India and Indo-China), in Central Africa, Oceania, and Central and Southern America, exclusive of the Argentine Republic; and the proportion of Jews to non-Jews in those countries is very small. There are 50,000 Falashas, it is claimed, in Abyssinia.

Of the total number of 15,188,636 Jews in the world, 9,371,741 reside in Europe, 539,869 in Africa, 572,855 in Asia, 26,954 in Australasia, and 4,677,217 in America. Thus, 61.70% live in Europe, 30.80% in America, 3.77% in Asia, 3.55% in Africa, and 0.18% in Australasia.

### TABLE VII

<table>
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<tr>
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<th></th>
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<tbody>
<tr>
<td>ALL COUNTRIES</td>
<td>232,541,957</td>
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<td>North America and West Indies</td>
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<td>4,410,259</td>
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<td>4,228,029</td>
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<td>Canada</td>
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<td>16,553,398</td>
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<td>Cuba</td>
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<td>1933</td>
<td>7,800</td>
<td>1933</td>
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<td>76,299</td>
<td>1930</td>
<td>566</td>
<td>1929</td>
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<td>Dominican Republic</td>
<td>1,200,000</td>
<td>1932</td>
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<td>Haiti</td>
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<td>1929</td>
<td>150</td>
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<td>Jamaica</td>
<td>1,090,269</td>
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<td>1,250c</td>
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<td>1,543,913</td>
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<td>200</td>
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<td>Virgin Islands</td>
<td>22,012</td>
<td>1930</td>
<td>70</td>
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<td>Panama Canal Zone</td>
<td>39,467</td>
<td>1930</td>
<td>25</td>
<td>1926</td>
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<tr>
<td>South and Central America</td>
<td>72,244,401</td>
<td></td>
<td>266,958</td>
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<td>0.37</td>
</tr>
<tr>
<td>Argentina</td>
<td>11,846,655</td>
<td>1933</td>
<td>215,000</td>
<td>1933</td>
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<td>Brazil</td>
<td>43,323,660</td>
<td>1933</td>
<td>40,000</td>
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<td>Chile</td>
<td>4,287,445</td>
<td>1930</td>
<td>2,2002</td>
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<td>Gualia (British)</td>
<td>310,933</td>
<td>1931</td>
<td>1,786</td>
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<td>Panama</td>
<td>467,459</td>
<td>1930</td>
<td>750</td>
<td>1926</td>
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<tr>
<td>Paraguay</td>
<td>870,197</td>
<td>1932</td>
<td>400</td>
<td>1924</td>
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<td>Peru</td>
<td>6,147,000</td>
<td>1927</td>
<td>300</td>
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<td>Surinam</td>
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<td>640</td>
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<td>Uruguay</td>
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<td>Venezuela</td>
<td>3,026,878</td>
<td>1926</td>
<td>882c</td>
<td>1926</td>
<td>0.03</td>
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</tbody>
</table>

* The letter "c" following a figure indicates that it is based on a census.
1 10,000 Oriental Jews and 6,000 European Jews.
2 Number of Jews residing at Santiago, Valparaiso, Concepcion and Temuco.
3 Number of Jews residing at Villarrica, Borche, Cabaliero, Ipcarai, Caiutfanto and Armasion.
## TABLE VIII

### JEWS OF EUROPE, BY GEOGRAPHICAL DIVISIONS AND COUNTRIES

<table>
<thead>
<tr>
<th></th>
<th>Gen. Population</th>
<th>Yr.</th>
<th>Jewish Population</th>
<th>Yr.</th>
<th>Per Cent</th>
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<td><strong>ALL COUNTRIES</strong></td>
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<td>9,371,741</td>
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<td>1.86</td>
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<td>Central Europe</td>
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<td>7,618,383</td>
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<td>5.73</td>
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<tr>
<td>Austria</td>
<td>6,759,062</td>
<td>1934</td>
<td>191,408c</td>
<td>1934</td>
<td>2.83</td>
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<td>Crimea</td>
<td>713,823</td>
<td>1926</td>
<td>45,926c</td>
<td>1926</td>
<td>6.43</td>
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<tr>
<td>Czechoslovakia</td>
<td>14,729,536</td>
<td>1930</td>
<td>356,830c</td>
<td>1930</td>
<td>2.42</td>
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<td>Danzig</td>
<td>407,517</td>
<td>1929</td>
<td>9,239c</td>
<td>1924</td>
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<tr>
<td>Hungary</td>
<td>8,688,349</td>
<td>1930</td>
<td>444,567c</td>
<td>1930</td>
<td>5.11</td>
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<td>Latvia</td>
<td>1,900,045</td>
<td>1930</td>
<td>94,388c</td>
<td>1930</td>
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<td>Lithuania</td>
<td>2,340,038</td>
<td>1930</td>
<td>155,125c</td>
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<td>Northwest Russia</td>
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<td>326,363c</td>
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<td>Poland</td>
<td>31,927,773</td>
<td>1931</td>
<td>3,082,837</td>
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<td>Roumania</td>
<td>18,025,037</td>
<td>1930</td>
<td>984,213</td>
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<td>White Russia</td>
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<td>407,059c</td>
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<td>1,574,428c</td>
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<td><strong>Western and Southern Europe</strong></td>
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<td>1,586,401</td>
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<td>1,003,068</td>
<td>1930</td>
<td>204</td>
<td>1930</td>
<td>0.02</td>
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<td>8,092,004</td>
<td>1930</td>
<td>60,000c</td>
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<td>Bulgaria</td>
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<td>46,431</td>
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<td>75c</td>
<td>1931</td>
<td>0.02</td>
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<td>Denmark</td>
<td>3,550,656</td>
<td>1930</td>
<td>5,947</td>
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<td>France</td>
<td>41,834,923</td>
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<td>220,000c</td>
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<tr>
<td>Germany</td>
<td>66,044,161</td>
<td>1933</td>
<td>499,682c</td>
<td>1933</td>
<td>0.76</td>
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<td>Gibraltar</td>
<td>17,613</td>
<td>1931</td>
<td>886c</td>
<td>1931</td>
<td>5.03</td>
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<td>Great Britain and Northern Ireland</td>
<td>46,178,884</td>
<td>1931</td>
<td>300,000</td>
<td>1931</td>
<td>0.65</td>
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<td>Greece</td>
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<td>1928</td>
<td>72,791c</td>
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<td>3,686c</td>
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<td>0.12</td>
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<td>Italy</td>
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<td>47,435c</td>
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<td>Luxembourg</td>
<td>299,782</td>
<td>1930</td>
<td>2,242</td>
<td>1930</td>
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<tr>
<td>Malta and Gozo</td>
<td>241,621</td>
<td>1931</td>
<td>35</td>
<td>1920</td>
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<td>Netherlands</td>
<td>7,935,565</td>
<td>1930</td>
<td>156,817c</td>
<td>1933</td>
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<td>Portugal</td>
<td>6,825,883</td>
<td>1930</td>
<td>1,200</td>
<td>1931</td>
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<tr>
<td>Saar Basin</td>
<td>826,000</td>
<td>1933</td>
<td>5,000</td>
<td>1935</td>
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<td>Serb-Croat-Slovene State</td>
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<td>68,405c</td>
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<td>Spain</td>
<td>23,563,867</td>
<td>1930</td>
<td>4,000</td>
<td>1934</td>
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<td>Switzerland</td>
<td>4,066,400</td>
<td>1930</td>
<td>17,973</td>
<td>1930</td>
<td>0.44</td>
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<td>Turkey (Europe)</td>
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<td>1927</td>
<td>55,592c</td>
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<td><strong>Northern Europe</strong></td>
<td>88,133,488</td>
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<td>Estonia</td>
<td>1,126,383</td>
<td>1934</td>
<td>4,566c</td>
<td>1922</td>
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<tr>
<td>Finland</td>
<td>3,667,067</td>
<td>1930</td>
<td>1,712</td>
<td>1930</td>
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<td>Norway</td>
<td>2,814,194</td>
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<td>1,457c</td>
<td>1920</td>
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<tr>
<td>Russia (R. S. F. S. R., exclusive of Crimea and the Northwest)</td>
<td>74,384,273</td>
<td>1926</td>
<td>170,693</td>
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<td>0.23</td>
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<tr>
<td>Sweden</td>
<td>6,141,571</td>
<td>1930</td>
<td>6,469c</td>
<td>1920</td>
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</table>

1. Exclusive of the number of Jews in the district of Memel of 141,274 inhabitants on January 1, 1925.
2. Including part of refugees from Germany.
5. Estimate for 1931, 5,000.
6. The returns of the 1930 census give 111,917 Jews, exclusive of the possible number of Jews among the 1,144,393 enumerated as of "no religion" and 185 as of "unknown religion."
7. Estimate a few weeks before the plebiscite; of the 5,000 Jews, 2,800 in Saarbrucken.
8. Estimate for 1933, 100,000.
10. The Governments of Leningrad, Pskow, Smolensk, Briansk, and Moscow.
11. Estimate for 1931, 225,000.
### TABLE IX

**JEWS OF AFRICA, BY GEOGRAPHICAL DIVISIONS AND COUNTRIES**

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<tr>
<th></th>
<th></th>
<th></th>
<th></th>
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<tbody>
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<td><strong>ALL COUNTRIES</strong></td>
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<td>539,869</td>
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<td><strong>Northern Part (Arabic-Speaking Countries)</strong></td>
<td>29,948,170</td>
<td>415,019</td>
<td>1.39</td>
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<td>Algeria</td>
<td>6,553,451</td>
<td>110,127</td>
<td>1.68</td>
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<td>Egypt</td>
<td>14,213,364</td>
<td>72,550</td>
<td>3.39</td>
</tr>
<tr>
<td>Libya</td>
<td>717,663</td>
<td>24,342</td>
<td>1.50</td>
</tr>
<tr>
<td>Morocco (French)</td>
<td>5,000,000</td>
<td>120,000</td>
<td>2.40</td>
</tr>
<tr>
<td>Morocco (Spanish)</td>
<td>1,000,000</td>
<td>15,000</td>
<td>1.50</td>
</tr>
<tr>
<td>Tangier Zone</td>
<td>53,000</td>
<td>8,000</td>
<td>15.09</td>
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<td>Tunis</td>
<td>2,410,692</td>
<td>65,000</td>
<td>0.32</td>
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<td><strong>Southern Part (Black Africa)</strong></td>
<td>38,753,815</td>
<td>124,850</td>
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<td>Abyssinia</td>
<td>7,500,000</td>
<td>50,000</td>
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</tr>
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<td>Congo (Belgian)</td>
<td>9,402,604</td>
<td>177</td>
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<td>Kenya</td>
<td>3,076,343</td>
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<td>Northern Rhodesia</td>
<td>1,386,081</td>
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<tr>
<td>Portuguese East Africa</td>
<td>4,028,746</td>
<td>100</td>
<td>1923</td>
</tr>
<tr>
<td>Southern Rhodesia</td>
<td>1,109,012</td>
<td>2,021c</td>
<td>1931</td>
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<td>South-West Africa</td>
<td>258,905</td>
<td>200</td>
<td>1925</td>
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<td>Tanganyika (German East Africa)</td>
<td>5,063,544</td>
<td>10</td>
<td>1923</td>
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<tr>
<td>Union of South Africa</td>
<td>6,928,580</td>
<td>71,816</td>
<td>1926</td>
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</tbody>
</table>

1 552,663 in Tripolitania, including 21,342 Jews, and 165,000 in Cyrenaica, including 3,000 Jews, practically all in the town of Bengazi.
2 Native Jews.
3 The number of Jews residing at Alcazar, Arzila, Larache, and Tetuan.
4 The census of 1926 returned 54,243 native Jews; in 1931 census, the number of native Jews was 56,242, 2.54% of the total native population (2,215,399).
5 Including 18,721 Europeans.
6 Including 29,001 Europeans and Arabs.
7 Including 13,846 Europeans.
8 Including 35,570 non-natives.
9 Including 49,910 Europeans.
10 Including 24,115 Europeans.
11 Including 48,749 Europeans: 29,749 in Tripolitania and 19,000 in Cyrenaica.
12 Including 1,828,175 Europeans in 1931.
13 Falashas.
14 Official estimate; 1927 census, 63,550.
15 4.28% of the total white population in 1926.
16 Including 8,217 Europeans and 32,687 Asians.
17 Est. taken from Political Handbook of the World, 1934.
### TABLE X

**Jews of Asia, by Geographical Divisions and Countries**

<table>
<thead>
<tr>
<th>Table</th>
<th>Gen. Population</th>
<th>Jewish Population</th>
<th>Per Cent</th>
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<td>All Countries</td>
<td>992,659,974</td>
<td>572,855</td>
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<td>Palestine and Neighboring Countries</td>
<td>13,673,748</td>
<td>302,991</td>
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<tr>
<td>Palestine</td>
<td>1,035,154</td>
<td>175,006</td>
<td>16.91</td>
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<tr>
<td>Arabia</td>
<td>7,000,000</td>
<td>25,000</td>
<td>0.35</td>
</tr>
<tr>
<td>Aden and Perim</td>
<td>50,809</td>
<td>4,151</td>
<td>8.17</td>
</tr>
<tr>
<td>Iraq</td>
<td>2,857,077</td>
<td>72,783</td>
<td>2.55</td>
</tr>
<tr>
<td>Syria and Lebanon</td>
<td>2,730,708</td>
<td>26,051</td>
<td>0.95</td>
</tr>
<tr>
<td>Asia Minor, Central and Northern Asia</td>
<td>64,256,569</td>
<td>222,920</td>
<td>0.35</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>12,000,000</td>
<td>5,000</td>
<td>0.04</td>
</tr>
<tr>
<td>Persia</td>
<td>9,000,000</td>
<td>40,000</td>
<td>0.44</td>
</tr>
<tr>
<td>Russia (R. S. F. S. R.) in Asia</td>
<td>18,845,621</td>
<td>49,571</td>
<td>0.26</td>
</tr>
<tr>
<td>Transcaucasian Republic</td>
<td>5,850,692</td>
<td>62,194</td>
<td>1.06</td>
</tr>
<tr>
<td>Turkmenistan</td>
<td>827,400</td>
<td>2,041</td>
<td>0.25</td>
</tr>
<tr>
<td>Turkey (in Asia)</td>
<td>12,462,551</td>
<td>26,280</td>
<td>0.21</td>
</tr>
<tr>
<td>Uzbekistan</td>
<td>5,270,195</td>
<td>37,834</td>
<td>0.72</td>
</tr>
<tr>
<td>Eastern and Southern Asia</td>
<td>914,729,657</td>
<td>46,944</td>
<td>0.005</td>
</tr>
<tr>
<td>British Malaya</td>
<td>1,114,015</td>
<td>703</td>
<td>0.07</td>
</tr>
<tr>
<td>China</td>
<td>474,787,386</td>
<td>19,850</td>
<td>0.01</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>840,473</td>
<td>250</td>
<td>0.03</td>
</tr>
<tr>
<td>India (States and Agencies)</td>
<td>352,837,778</td>
<td>24,141</td>
<td>0.07</td>
</tr>
<tr>
<td>Indo-China (French)</td>
<td>20,700,000</td>
<td>1,000</td>
<td>0.00</td>
</tr>
<tr>
<td>Japan</td>
<td>64,450,005</td>
<td>1,000</td>
<td>0.00</td>
</tr>
</tbody>
</table>

1 Including the Far Eastern Region, Yakutsk Republic, Buriat-Mongol Republic, Siberian Region, and the autonomous republic of Kirghizia.
2 A constituent republic of Russia (U. S. S. R.), and the republic includes Armenia, Azerbaijan, and Georgia.
3 Constituent republic of Russia (U. S. S. R.).
4 The number of Jews residing at Haiphong, Hanoi, Saigon and Tourane.
5 Including 8,000 in Harbin, 5,500 in Shanghai, 3,500 in Tientsin, and 1,000 in Moukden—est. of Shanghai Lodge B'nal B'rith.

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### TABLE XI

**Jews of Australasia, by Countries**

<table>
<thead>
<tr>
<th>Countries</th>
<th>Gen. Population</th>
<th>Jewish Population</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Countries</td>
<td>20,425,771</td>
<td>26,954</td>
<td>0.13</td>
</tr>
<tr>
<td>Australia</td>
<td>6,630,600</td>
<td>23,553</td>
<td>0.36</td>
</tr>
<tr>
<td>Hawaii</td>
<td>368,336</td>
<td>310</td>
<td>0.09</td>
</tr>
<tr>
<td>New Zealand</td>
<td>1,344,469</td>
<td>2,591</td>
<td>0.19</td>
</tr>
<tr>
<td>Philippine Islands</td>
<td>12,082,366</td>
<td>500</td>
<td>0.04</td>
</tr>
</tbody>
</table>

1 Exclusive of Maoris, having a population of 63,670.
<table>
<thead>
<tr>
<th>Name of Country</th>
<th>Number of Jews</th>
<th>Name of Country</th>
<th>Number of Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abyssinia</td>
<td>50,000</td>
<td>Lithuania</td>
<td>155,125</td>
</tr>
<tr>
<td>Aden and Perim</td>
<td>4,151</td>
<td>Luxemburg</td>
<td>2,242</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>5,000</td>
<td>Malta</td>
<td>35</td>
</tr>
<tr>
<td>Alaska</td>
<td>500</td>
<td>Mexico</td>
<td>16,000</td>
</tr>
<tr>
<td>Algeria</td>
<td>110,127</td>
<td>Morocco (French)</td>
<td>120,000</td>
</tr>
<tr>
<td>Arabia</td>
<td>25,000</td>
<td>Morocco (Spanish)</td>
<td>15,000</td>
</tr>
<tr>
<td>Argentina</td>
<td>215,000</td>
<td>Netherlands</td>
<td>156,817</td>
</tr>
<tr>
<td>Australia</td>
<td>23,553</td>
<td>New Zealand</td>
<td>2,591</td>
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<tr>
<td>Austria</td>
<td>191,408</td>
<td>Norway</td>
<td>1,457</td>
</tr>
<tr>
<td>Belgium</td>
<td>60,000</td>
<td>Palestine</td>
<td>175,006</td>
</tr>
<tr>
<td>Brazil</td>
<td>40,000</td>
<td>Panama</td>
<td>750</td>
</tr>
<tr>
<td>British Malaya</td>
<td>703</td>
<td>Panama Canal Zone</td>
<td>25</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>46,431</td>
<td>Paraguay</td>
<td>400</td>
</tr>
<tr>
<td>Canada</td>
<td>155,614</td>
<td>Persia</td>
<td>40,000</td>
</tr>
<tr>
<td>Chile</td>
<td>2,200</td>
<td>Peru</td>
<td>300</td>
</tr>
<tr>
<td>China</td>
<td>19,850</td>
<td>Philippine Islands</td>
<td>500</td>
</tr>
<tr>
<td>Congo (Belgian)</td>
<td>177</td>
<td>Poland</td>
<td>3,028,837</td>
</tr>
<tr>
<td>Crimea</td>
<td>45,926</td>
<td>Porto Rico</td>
<td>200</td>
</tr>
<tr>
<td>Cuba</td>
<td>7,800</td>
<td>Portugal</td>
<td>1,200</td>
</tr>
<tr>
<td>Curacao</td>
<td>566</td>
<td>Portuguese East Africa</td>
<td>100</td>
</tr>
<tr>
<td>Cyprus</td>
<td>73</td>
<td>Rhodesia (Northern)</td>
<td>426</td>
</tr>
<tr>
<td>Czecho-Slovakia</td>
<td>356,830</td>
<td>Rhodesia (Southern)</td>
<td>2,021</td>
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<tr>
<td>Danzig</td>
<td>9,239</td>
<td>Roumania</td>
<td>984,213</td>
</tr>
<tr>
<td>Denmark</td>
<td>5,947</td>
<td>Russia (R. S. F. S. R.) in Asia</td>
<td>49,571</td>
</tr>
<tr>
<td>Dominican Republic</td>
<td>55</td>
<td>Russia (R. S. F. S. R.) in Europe</td>
<td>539,272</td>
</tr>
<tr>
<td>Egypt</td>
<td>63,550</td>
<td>Russia (U. S. S. R.)</td>
<td>2,672,499</td>
</tr>
<tr>
<td>Estonia</td>
<td>4,566</td>
<td>Saar Basin</td>
<td>5,000</td>
</tr>
<tr>
<td>Finland</td>
<td>1,772</td>
<td>S. W. Africa</td>
<td>200</td>
</tr>
<tr>
<td>France</td>
<td>220,000</td>
<td>Spain</td>
<td>4,000</td>
</tr>
<tr>
<td>Germany</td>
<td>499,682</td>
<td>Surinam (Dutch Guiana)</td>
<td>640</td>
</tr>
<tr>
<td>Gibraltar</td>
<td>886</td>
<td>Sweden</td>
<td>6,469</td>
</tr>
<tr>
<td>Great Britain and Northern Ireland</td>
<td>300,000</td>
<td>Switzerland</td>
<td>17,973</td>
</tr>
<tr>
<td>Greece</td>
<td>72,791</td>
<td>Syria and Lebanon</td>
<td>26,031</td>
</tr>
<tr>
<td>Guiana (British)</td>
<td>1,786</td>
<td>Tanganyika</td>
<td>10</td>
</tr>
<tr>
<td>Haiti</td>
<td>150</td>
<td>Tangier Zone</td>
<td>8,000</td>
</tr>
<tr>
<td>Hawaii</td>
<td>310</td>
<td>Trans-Caucasian Rep.</td>
<td>62,194</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>250</td>
<td>Tunisia</td>
<td>65,000</td>
</tr>
<tr>
<td>Hungary</td>
<td>444,567</td>
<td>Turkmenistan</td>
<td>2,041</td>
</tr>
<tr>
<td>India</td>
<td>24,141</td>
<td>Turkey in Asia</td>
<td>26,280</td>
</tr>
<tr>
<td>Indo-China (French)</td>
<td>1,000</td>
<td>Turkey in Europe</td>
<td>55,592</td>
</tr>
<tr>
<td>Iraq</td>
<td>72,783</td>
<td>Ukraine</td>
<td>1,574,428</td>
</tr>
<tr>
<td>Irish Free State</td>
<td>3,686</td>
<td>Union of South Africa</td>
<td>71,816</td>
</tr>
<tr>
<td>Italy</td>
<td>47,435</td>
<td>United States²</td>
<td>4,228,029</td>
</tr>
<tr>
<td>Jamaica</td>
<td>1,250</td>
<td>Uruguay</td>
<td>5,000</td>
</tr>
<tr>
<td>Japan</td>
<td>1,000</td>
<td>Uzbekistan Republic</td>
<td>37,834</td>
</tr>
<tr>
<td>Jugoslavia</td>
<td>68,405</td>
<td>Venezuela</td>
<td>882</td>
</tr>
<tr>
<td>Kenya</td>
<td>100</td>
<td>Virgin Islands</td>
<td>70</td>
</tr>
<tr>
<td>Latvia</td>
<td>94,388</td>
<td>White Russia</td>
<td>407,059</td>
</tr>
<tr>
<td>Libya</td>
<td>24,342</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹ See footnote 1 to p. 364.
² Continental; Jews in Alaska and other possessions number 1,372.
### TABLE XIII

**List of Important Cities and Their Jewish Population**

<table>
<thead>
<tr>
<th>Name</th>
<th>Gen. Population</th>
<th>Yr.</th>
<th>Jewish Population</th>
<th>Yr.</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria</td>
<td>573,063</td>
<td>1927</td>
<td>27,200</td>
<td>1933</td>
<td>9.16</td>
</tr>
<tr>
<td>Algiers</td>
<td>257,122</td>
<td>1931</td>
<td>23,550</td>
<td>1931</td>
<td>10.4</td>
</tr>
<tr>
<td>Amsterdam</td>
<td>766,263</td>
<td>1932</td>
<td>65,558</td>
<td>1933</td>
<td>10.4</td>
</tr>
<tr>
<td>Antwerp</td>
<td>284,811</td>
<td>1930</td>
<td>22,000</td>
<td>1921</td>
<td>9.16</td>
</tr>
<tr>
<td>Bagdad</td>
<td>250,000</td>
<td>1920</td>
<td>50,000c.</td>
<td>1920</td>
<td>20.0</td>
</tr>
<tr>
<td>Berlin</td>
<td>4,242,501</td>
<td>1933</td>
<td>160,564</td>
<td>1925</td>
<td>9.16</td>
</tr>
<tr>
<td>Brussels</td>
<td>685,000</td>
<td>1921</td>
<td>20,000</td>
<td>1921</td>
<td>9.16</td>
</tr>
<tr>
<td>Budapest</td>
<td>1,006,184</td>
<td>1930</td>
<td>232,212</td>
<td>1930</td>
<td>23.08</td>
</tr>
<tr>
<td>Cairo</td>
<td>1,064,567</td>
<td>1927</td>
<td>38,100</td>
<td>1933</td>
<td>3.65</td>
</tr>
<tr>
<td>Cape Town</td>
<td>119,173</td>
<td>1926</td>
<td>11,079</td>
<td>1926</td>
<td>9.30</td>
</tr>
<tr>
<td>Copenhagen</td>
<td>617,069</td>
<td>1930</td>
<td>5,875c.</td>
<td>1921</td>
<td>1.33</td>
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<tr>
<td>Cracow</td>
<td>221,260</td>
<td>1931</td>
<td>45,192</td>
<td>1921</td>
<td>1.33</td>
</tr>
<tr>
<td>Czernowitz</td>
<td>111,122</td>
<td>1930</td>
<td>43,555c.</td>
<td>1919</td>
<td>1.33</td>
</tr>
<tr>
<td>Haifa</td>
<td>50,533</td>
<td>1931</td>
<td>15,995</td>
<td>1927</td>
<td>31.65</td>
</tr>
<tr>
<td>Istanbul</td>
<td>690,857</td>
<td>1927</td>
<td>46,698c</td>
<td>1927</td>
<td>6.75</td>
</tr>
<tr>
<td>Jerusalem</td>
<td>90,407</td>
<td>1931</td>
<td>51,416</td>
<td>1931</td>
<td>56.87</td>
</tr>
<tr>
<td>Johannesburg</td>
<td>203,298</td>
<td>1931</td>
<td>25,826</td>
<td>1926</td>
<td>12.55</td>
</tr>
<tr>
<td>Kharkov</td>
<td>417,342c</td>
<td>1926</td>
<td>81,139c</td>
<td>1926</td>
<td>19.44</td>
</tr>
<tr>
<td>Kiev</td>
<td>513,637</td>
<td>1926</td>
<td>140,256c</td>
<td>1926</td>
<td>27.31</td>
</tr>
<tr>
<td>Kovno</td>
<td>102,750</td>
<td>1934</td>
<td>25,044c.</td>
<td>1926</td>
<td>27.31</td>
</tr>
<tr>
<td>Lwow</td>
<td>316,177</td>
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<td>76,854</td>
<td>1921</td>
<td>24.33</td>
</tr>
<tr>
<td>Leningrad</td>
<td>1,614,008</td>
<td>1926</td>
<td>84,503c</td>
<td>1926</td>
<td>5.24</td>
</tr>
<tr>
<td>Lodz</td>
<td>605,287</td>
<td>1931</td>
<td>155,860</td>
<td>1921</td>
<td>24.92</td>
</tr>
<tr>
<td>Minsk</td>
<td>131,528</td>
<td>1926</td>
<td>53,686c</td>
<td>1926</td>
<td>40.92</td>
</tr>
<tr>
<td>Montreal</td>
<td>818,577c</td>
<td>1931</td>
<td>57,710</td>
<td>1931</td>
<td>7.05</td>
</tr>
<tr>
<td>Moscow</td>
<td>2,144,679</td>
<td>1926</td>
<td>131,747c</td>
<td>1926</td>
<td>6.14</td>
</tr>
<tr>
<td>Odessa</td>
<td>420,862</td>
<td>1926</td>
<td>153,243c</td>
<td>1926</td>
<td>36.41</td>
</tr>
<tr>
<td>Prague</td>
<td>848,081</td>
<td>1930</td>
<td>35,463c.</td>
<td>1930</td>
<td>4.18</td>
</tr>
<tr>
<td>Rabat</td>
<td>30,953</td>
<td>1921</td>
<td>3,004c.</td>
<td>1921</td>
<td>9.7</td>
</tr>
<tr>
<td>Riga</td>
<td>377,917</td>
<td>1930</td>
<td>39,459c.</td>
<td>1925</td>
<td>10.4</td>
</tr>
<tr>
<td>Rome</td>
<td>1,008,083</td>
<td>1931</td>
<td>13,400</td>
<td>1931</td>
<td>1.33</td>
</tr>
<tr>
<td>Sofia</td>
<td>287,976</td>
<td>1934</td>
<td>20,895</td>
<td>1926</td>
<td>7.05</td>
</tr>
<tr>
<td>Tallinn (Revel)</td>
<td>127,000</td>
<td>1926</td>
<td>1,929c.</td>
<td>1922</td>
<td>9.16</td>
</tr>
<tr>
<td>Tel Aviv</td>
<td>46,116</td>
<td>1931</td>
<td>45,607</td>
<td>1931</td>
<td>98.90</td>
</tr>
<tr>
<td>Toronto</td>
<td>631,207c</td>
<td>1931</td>
<td>45,205c</td>
<td>1931</td>
<td>7.16</td>
</tr>
<tr>
<td>Tripoli</td>
<td>81,400</td>
<td>1931</td>
<td>14,700c</td>
<td>1931</td>
<td>18.06</td>
</tr>
<tr>
<td>Tunis</td>
<td>202,405</td>
<td>1931</td>
<td>25,399</td>
<td>1931</td>
<td>12.55</td>
</tr>
<tr>
<td>Vienna</td>
<td>1,874,581</td>
<td>1934</td>
<td>178,034c</td>
<td>1934</td>
<td>9.50</td>
</tr>
<tr>
<td>Warsaw</td>
<td>1,178,211</td>
<td>1931</td>
<td>309,165c</td>
<td>1921</td>
<td>9.50</td>
</tr>
<tr>
<td>Winnipeg</td>
<td>218,785c</td>
<td>1931</td>
<td>17,153c.</td>
<td>1931</td>
<td>7.84</td>
</tr>
</tbody>
</table>

* For cities in the United States, see pp. 356-357

1. It should be borne in mind that the figures for the number of Jews arrived at on the basis of a religious or nationality census, are minima. This is partly due to the fact that there is sometimes a tendency on the part of census enumerators to minimize the number of persons of a minority religion or nationality, and partly because some Jews report their nationality as that of the majority population, or decline to answer the question as to religion or nationality. For example, in the 1921 census of Czechoslovakia as many as 724,507 persons refused to give their religious affiliation. The number of Jews for that country given in this article does not include the possible number of Jews among those that refused to give their religious affiliation.

1. Exclusive of Europeans.
C. IMMIGRATION OF JEWS TO THE UNITED STATES

1. DURING THE YEAR ENDED JUNE 30, 1934

Admissions and Departures.—During the year ended June 30, 1934, a total of 4,134 Jewish immigrants were admitted to the United States, about 75 per cent more than the preceding year (2,372). During the same period, 319 Jews emigrated from the country. The net increase through immigration, was thus 3,815.

Deportations and Debarments.—During the fiscal year, ended June 30, 1934, a total of 114 Jews previously admitted were deported, and 211 applying for admission were debarred. The former number represents 2.99% of the net increase of Jewish immigrants over emigrants, while the number of debarred constitutes 5.10% of those admitted. While these percentages are somewhat higher than in previous years, (though only half as high as in 1933) reflecting no doubt a more stringent administration of the law, yet they are considerably lower than the percentages for the immigration as a whole, for we find that the percentage of all debarments to all admissions was 18.27%. As in the foregoing year, there can be no comparison regarding deportations for the year ended June 30, 1934, because there was an actual net decrease of 10,301 created by an excess of departures over admissions. In 1931 however, when the percentage of all deportations to net increase was as high as 51.46%, the percentage of Jews deported was only 2.79% of the excess of Jews admitted over those who departed.

Countries of Origin.—Of the 4,134 Jews admitted during the fiscal year ended June 30, 1934, nearly one-third (27.94%) came from a group of adjacent countries in Central Europe in which live almost half of the total number of Jews in the world. Of the remaining 2,979, nearly three-

¹Poland, Lithuania, Latvia, Austria, Czecho-Slovakia, Hungary, Roumania, Russia.
fifths (1,786) came from Germany, 571 from Canada, 125 from Cuba, 77 from France, 63 from Great Britain, 62 from Mexico, and 40 from Palestine.

On the other hand, only less than one-tenth (9.93%) of the total number of immigrants came from the countries of Central Europe which contributed nearly one-third of the Jewish immigrants, while nine-tenths (90.07%) of the total came from the countries which contributed the remaining two-thirds of the Jewish immigrants.

Destination of Immigrants.—Jewish immigrants to the United States during the fiscal year were destined to forty-two states and the District of Columbia, the states ranking highest being New York, Illinois, California, New Jersey, Pennsylvania, Michigan, Massachusetts, Ohio, in the order given.

Sex.—The number of Jewish immigrants admitted during the fiscal year was about evenly distributed as to sex, males being 50.10% and females 49.90%; while of the total number of immigrants, the percentage of males was considerably lower than that of females (41.06 males and 58.94% females).

Age.—The Jewish immigration differed but slightly from the total in the matter of age distribution. Of the total number of Jewish immigrants, 15.39% were children under 16 years of age, 66.93% were persons between 16 and 44, and 17.68% were 45 years or over; in the total immigration, the proportion of persons 45 years and over (17.28%) was practically the same as in the Jewish group, while the percentage of those from 16 to 44 years of age (64.43%) was slightly lower, and the proportion of children (18.29%) in the total immigration was higher than in the Jewish immigration.

Conjugal Condition.—Among the Jewish immigrants there were proportionately a larger number of single persons and a smaller number of married persons, than were found among the immigration as a whole, the percentages being respectively 49.83% single, and 44.07% married, among the Jews, as compared with 44.52% and 48.56% in the total; the proportion of widowed persons was slightly lower in the Jewish group (5.44% among Jews compared with 6.36% for the total). The percentage of divorced persons was 0.66% for the Jews and 0.56% for the total.
Family Character of Jewish Immigration.—The difference in age grouping of the Jewish immigration from the total indicates that the Jewish immigration is more largely of a family character. This is also evident from the fact that 92.09% of the Jewish immigrants came to join relatives as compared with 85.37% for the total immigration; and only 4.26% of the Jewish immigrants had neither relatives nor friends here, as compared with 8.08% for the total number of immigrants.

Financial Condition.—The Jewish immigrants (14.03% of the total) brought in nearly one-fourth (24.97%) of the aggregate amount of money shown to be in the possession of all the immigrants. The number of immigrants showing the possession of money was 77.58% for the total and 78.81% for the Jews.

2. During the Six Months, July-December, 1934

For the fiscal year which ended June 30, 1935, complete official figures for only the first six months were available at the time this article was written. These figures show that the number of Jews admitted during this period (2,701) was 13.57% of the total immigration and that Jewish immigrants exceeded Jewish emigrants by 2,524; whereas the general emigration showed an excess of 4,052 departures over admissions. The proportion of Jews debarred during the six months was slightly lower than for the preceding fiscal year (3.28% during the six months, compared with 3.92% during the preceding year); and the proportion of Jews deported was correspondingly lower (1.02% during July-December, as against 1.28% during the preceding fiscal year).

3. From 1881 to 1934

Of the earlier waves of Jewish immigration to the United States, which were made up chiefly of immigrants from Spain, Portugal, and Holland, and from Germany, no reliable statistics are available. Such statistics were recorded only beginning in 1881, but these are not complete for the entire period since then. For the seventeen years from 1881 to 1898, we have statistics only for the number of Jews
admitted at the ports of New York, Philadelphia, and Baltimore. For the next eight years (1899–1907) we have figures for the number of Jews admitted at all ports. It is only since 1908 that statistics of departures as well as of arrivals have been recorded.

Notwithstanding these deficiencies and gaps, we are in a position to arrive at an approximate figure for the total Jewish immigration since 1881. From 1908, when the number of departures began to be recorded, up to 1914, after which the World War and restrictive legislation interrupted the free flow of immigration, the percentage of Jews departing to those admitted was 7.14%. We may assume that the same percentage held good during the period 1899–1907 for which we have complete figures for Jewish admissions. If this assumption is correct, the number of Jews admitted during those years totalled 829,244. For the period from 1881–1898 we have figures only for Jews admitted at the ports of New York, Philadelphia, and Baltimore. We may perhaps assume that the number of departures during those years equalled the number of admissions at other ports; in other words, that the total number of Jews admitted at all ports equalled the number admitted at the three ports mentioned, namely, 533,478. Adding the net increases for these two periods, thus arrived at, to the net increase from 1908 to 1933, for which official statistics are available, we find that the total net increase of the Jewish population of the United States as a result of immigration was 2,339,374 for the fifty-four years from 1881 to 1934.
### TABLE XIV

**Jewish Immigrants Admitted, Departed, Debarred and Deported**

*July 1, 1933—June 30, 1934, and July-December, 1934*

<table>
<thead>
<tr>
<th></th>
<th>July 1, 1933—June 30, 1934</th>
<th>July—December, 1934</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-------</td>
<td>-------</td>
</tr>
<tr>
<td>Admission</td>
<td>29,470</td>
<td>4,134</td>
</tr>
<tr>
<td>Departure</td>
<td>39,771</td>
<td>319</td>
</tr>
<tr>
<td>Increase</td>
<td>-10,301</td>
<td>3,815</td>
</tr>
<tr>
<td>Debarred</td>
<td>5,384</td>
<td>211</td>
</tr>
<tr>
<td>Deported</td>
<td>8,879</td>
<td>114</td>
</tr>
</tbody>
</table>

1 In addition, 134,434 non-immigrants, including 3,612 Jews (2.69%) were admitted during the year ended June 30, 1934, and 80,978 non-immigrants, including 1,936 Jews, during July-December, 1934.

2 In addition, 137,401 non-emigrant aliens departed during the year ended June 30, 1934, including 1,899 Jews (1.38%); and 86,217, including 1,150 Jews, during July-December. 1

3 28 to Canada, 53 to Great Britain, 120 to Palestine, 51 to Poland, and 67 to other countries.

### TABLE XV

**Jewish Immigrants Admitted by Sex, Age, Conjugal Condition, Financial Condition, etc., Year Ended June 30, 1934**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
</tr>
<tr>
<td>Immigrants Admitted</td>
<td>29,470</td>
<td>4,134</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SEX</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>12,101</td>
<td>2,071</td>
</tr>
<tr>
<td>Females</td>
<td>17,369</td>
<td>2,063</td>
</tr>
<tr>
<td><strong>AGE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under 16</td>
<td>5,389</td>
<td>636</td>
</tr>
<tr>
<td>16—44</td>
<td>18,987</td>
<td>2,767</td>
</tr>
<tr>
<td>45 and over</td>
<td>5,094</td>
<td>731</td>
</tr>
<tr>
<td><strong>MARITAL CONDITION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>13,120</td>
<td>2,060</td>
</tr>
<tr>
<td>Married</td>
<td>14,311</td>
<td>1,822</td>
</tr>
<tr>
<td>Widowed</td>
<td>1,875</td>
<td>225</td>
</tr>
<tr>
<td>Divorced</td>
<td>164</td>
<td>27</td>
</tr>
<tr>
<td><strong>FINANCIAL CONDITION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amount of money shown</td>
<td>$5,530,822</td>
<td>$1,380,262</td>
</tr>
<tr>
<td>No. showing $50 or over</td>
<td>16,184</td>
<td>2,371</td>
</tr>
<tr>
<td>No. showing less than $50</td>
<td>6,678</td>
<td>887</td>
</tr>
<tr>
<td><strong>PERSON JOINED</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relatives</td>
<td>25,158</td>
<td>3,807</td>
</tr>
<tr>
<td>Friends</td>
<td>1,931</td>
<td>151</td>
</tr>
<tr>
<td>None</td>
<td>2,381</td>
<td>176</td>
</tr>
</tbody>
</table>
## TABLE XVI
### DESTINATION OF JEWISH IMMIGRANTS BY STATE
#### YEAR ENDED JUNE 30, 1934

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Jews</th>
<th>P. C.</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td>United States</td>
<td>29,470</td>
<td>4,134</td>
<td>14.03</td>
<td>100.00</td>
</tr>
<tr>
<td>California</td>
<td>2,388</td>
<td>193</td>
<td>8.08</td>
<td>8.10</td>
</tr>
<tr>
<td>Illinois</td>
<td>1,584</td>
<td>294</td>
<td>18.56</td>
<td>5.37</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>1,779</td>
<td>94</td>
<td>5.28</td>
<td>6.04</td>
</tr>
<tr>
<td>Michigan</td>
<td>2,298</td>
<td>136</td>
<td>5.92</td>
<td>7.80</td>
</tr>
<tr>
<td>New Jersey</td>
<td>1,507</td>
<td>161</td>
<td>10.68</td>
<td>5.11</td>
</tr>
<tr>
<td>New York</td>
<td>10,921</td>
<td>2,562</td>
<td>23.46</td>
<td>37.06</td>
</tr>
<tr>
<td>Ohio</td>
<td>792</td>
<td>89</td>
<td>11.24</td>
<td>2.69</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>1,444</td>
<td>155</td>
<td>10.73</td>
<td>4.90</td>
</tr>
<tr>
<td>Other States1</td>
<td>6,757</td>
<td>450</td>
<td>6.66</td>
<td>22.93</td>
</tr>
</tbody>
</table>

1 Alabama (7), Arizona (1), Arkansas (2), Colorado (12), Connecticut (36), Delaware (10), District of Columbia (19), Florida (9), Georgia (15), Idaho (1), Indiana (13), Iowa (9), Kansas (4), Kentucky (19), Louisiana (10), Maine (5), Maryland (49), Minnesota (22), Missouri (40), Montana (3), Nebraska (3), Nevada (1), New Mexico (5), North Carolina (3), North Dakota (4), Oklahoma (16), Oregon (6), Rhode Island (8), South Carolina (1), Tennessee (13), Texas (44), Virginia (9), Washington (22), West Virginia (13), Wisconsin (15), and Alaska (1).

## TABLE XVII
### PRINCIPAL COUNTRIES OF LAST RESIDENCE OF JEWISH IMMIGRANTS
#### YEAR ENDED JUNE 30, 1934

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Jews</th>
<th>P. C.</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total</td>
</tr>
<tr>
<td>ALL COUNTRIES</td>
<td>29,470</td>
<td>4,134</td>
<td>14.03</td>
<td>100.00</td>
</tr>
<tr>
<td>CENTRAL EUROPEAN COUNTRIES</td>
<td>2,925</td>
<td>1,155</td>
<td>39.49</td>
<td>9.93</td>
</tr>
<tr>
<td>Austria</td>
<td>310</td>
<td>62</td>
<td>20.00</td>
<td>10.60</td>
</tr>
<tr>
<td>Czecho-Slovakia</td>
<td>644</td>
<td>70</td>
<td>10.87</td>
<td>22.02</td>
</tr>
<tr>
<td>Hungary</td>
<td>284</td>
<td>71</td>
<td>25.00</td>
<td>9.71</td>
</tr>
<tr>
<td>Latvia</td>
<td>54</td>
<td>27</td>
<td>50.00</td>
<td>1.85</td>
</tr>
<tr>
<td>Lithuania</td>
<td>149</td>
<td>60</td>
<td>40.27</td>
<td>5.09</td>
</tr>
<tr>
<td>Poland</td>
<td>1,032</td>
<td>672</td>
<td>65.12</td>
<td>35.28</td>
</tr>
<tr>
<td>Roumania</td>
<td>247</td>
<td>98</td>
<td>39.68</td>
<td>8.44</td>
</tr>
<tr>
<td>Russia</td>
<td>205</td>
<td>95</td>
<td>46.34</td>
<td>7.01</td>
</tr>
<tr>
<td>OTHER COUNTRIES</td>
<td>26,545</td>
<td>2,979</td>
<td>11.22</td>
<td>90.07</td>
</tr>
<tr>
<td>France</td>
<td>707</td>
<td>77</td>
<td>10.89</td>
<td>2.66</td>
</tr>
<tr>
<td>Germany</td>
<td>4,392</td>
<td>1,786</td>
<td>40.67</td>
<td>16.55</td>
</tr>
<tr>
<td>Great Britain</td>
<td>1,421</td>
<td>63</td>
<td>4.43</td>
<td>5.35</td>
</tr>
<tr>
<td>Palestine</td>
<td>66</td>
<td>40</td>
<td>60.61</td>
<td>0.25</td>
</tr>
<tr>
<td>Canada</td>
<td>7,873</td>
<td>571</td>
<td>7.25</td>
<td>29.66</td>
</tr>
<tr>
<td>Cuba</td>
<td>526</td>
<td>125</td>
<td>23.76</td>
<td>1.98</td>
</tr>
<tr>
<td>Mexico</td>
<td>1,801</td>
<td>62</td>
<td>3.44</td>
<td>6.79</td>
</tr>
<tr>
<td>Countries of less than 40 Jews</td>
<td>9,759</td>
<td>255</td>
<td>2.61</td>
<td>36.76</td>
</tr>
</tbody>
</table>
## TABLE XVIII

### SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1881–1934

<table>
<thead>
<tr>
<th>Period</th>
<th>Admissions</th>
<th>Departures</th>
<th>Net Increase</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
<td>P. C. Jews to Total</td>
</tr>
<tr>
<td>1881–1898</td>
<td>8,173,890</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1899–1907</td>
<td>6,974,447</td>
<td>829,244</td>
<td>11.89</td>
</tr>
<tr>
<td>1908–1924</td>
<td>10,656,636</td>
<td>1,008,586</td>
<td>9.46</td>
</tr>
<tr>
<td>1925–1934</td>
<td>1,947,863</td>
<td>82,639</td>
<td>4.24</td>
</tr>
<tr>
<td>1881–1934</td>
<td>27,752,836</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Admission at the ports of New York, Philadelphia, and Baltimore.

\(^2\) Estimated. See pp. 367, 368.
## TABLE XIX
### SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1908–1934

<table>
<thead>
<tr>
<th>Year</th>
<th>Admissions</th>
<th></th>
<th></th>
<th>Departures</th>
<th></th>
<th></th>
<th>Net Increase</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
<td>P. C. Jews to Total</td>
<td>Total</td>
<td>Jews</td>
<td>P. C. to Admissions</td>
<td>Total</td>
<td>Jews</td>
<td>P. C. Jews to Total</td>
</tr>
<tr>
<td>1908</td>
<td>782,870</td>
<td>103,387</td>
<td>13.2</td>
<td>395,073</td>
<td>7,702</td>
<td>50.46</td>
<td>7.44</td>
<td>387,797</td>
<td>95,685</td>
</tr>
<tr>
<td>1909</td>
<td>751,786</td>
<td>57,551</td>
<td>7.6</td>
<td>225,802</td>
<td>6,105</td>
<td>30.0</td>
<td>10.60</td>
<td>525,984</td>
<td>51,446</td>
</tr>
<tr>
<td>1910</td>
<td>1,041,570</td>
<td>84,260</td>
<td>8.1</td>
<td>202,436</td>
<td>5,689</td>
<td>19.43</td>
<td>6.8</td>
<td>839,134</td>
<td>78,571</td>
</tr>
<tr>
<td>1911</td>
<td>878,587</td>
<td>91,223</td>
<td>10.4</td>
<td>295,666</td>
<td>6,401</td>
<td>33.67</td>
<td>7.01</td>
<td>582,921</td>
<td>84,822</td>
</tr>
<tr>
<td>1912</td>
<td>838,172</td>
<td>80,595</td>
<td>9.6</td>
<td>333,262</td>
<td>7,418</td>
<td>39.76</td>
<td>9.20</td>
<td>504,910</td>
<td>73,177</td>
</tr>
<tr>
<td>1913</td>
<td>1,197,892</td>
<td>101,330</td>
<td>8.5</td>
<td>308,190</td>
<td>6,697</td>
<td>25.7</td>
<td>6.60</td>
<td>889,702</td>
<td>94,633</td>
</tr>
<tr>
<td>1914</td>
<td>1,218,480</td>
<td>138,051</td>
<td>11.3</td>
<td>303,338</td>
<td>6,826</td>
<td>24.89</td>
<td>4.94</td>
<td>915,142</td>
<td>131,225</td>
</tr>
<tr>
<td>1915</td>
<td>326,700</td>
<td>26,497</td>
<td>8.1</td>
<td>204,074</td>
<td>1,524</td>
<td>62.46</td>
<td>5.75</td>
<td>122,626</td>
<td>24,973</td>
</tr>
<tr>
<td>1916</td>
<td>298,826</td>
<td>15,108</td>
<td>5.1</td>
<td>129,765</td>
<td>199</td>
<td>43.42</td>
<td>1.31</td>
<td>169,061</td>
<td>14,909</td>
</tr>
<tr>
<td>1917</td>
<td>295,403</td>
<td>17,342</td>
<td>5.8</td>
<td>66,277</td>
<td>329</td>
<td>22.43</td>
<td>1.89</td>
<td>229,126</td>
<td>17,013</td>
</tr>
<tr>
<td>1918</td>
<td>110,618</td>
<td>3,627</td>
<td>3.4</td>
<td>94,585</td>
<td>687</td>
<td>85.51</td>
<td>18.9</td>
<td>16,033</td>
<td>2,940</td>
</tr>
<tr>
<td>1919</td>
<td>141,132</td>
<td>3,055</td>
<td>2.6</td>
<td>123,522</td>
<td>373</td>
<td>87.51</td>
<td>12.2</td>
<td>17,610</td>
<td>2,682</td>
</tr>
<tr>
<td>1920</td>
<td>430,001</td>
<td>14,292</td>
<td>3.3</td>
<td>288,635</td>
<td>358</td>
<td>67.05</td>
<td>2.5</td>
<td>141,890</td>
<td>13,934</td>
</tr>
<tr>
<td>1921</td>
<td>805,228</td>
<td>119,036</td>
<td>14.7</td>
<td>247,718</td>
<td>483</td>
<td>30.76</td>
<td>4.1</td>
<td>557,510</td>
<td>118,553</td>
</tr>
<tr>
<td>1922</td>
<td>309,556</td>
<td>53,524</td>
<td>17.3</td>
<td>198,712</td>
<td>830</td>
<td>64.2</td>
<td>1.5</td>
<td>110,844</td>
<td>52,694</td>
</tr>
<tr>
<td>1923</td>
<td>522,919</td>
<td>49,719</td>
<td>9.5</td>
<td>81,450</td>
<td>413</td>
<td>15.57</td>
<td>0.83</td>
<td>441,469</td>
<td>49,306</td>
</tr>
<tr>
<td>1924</td>
<td>706,896</td>
<td>49,989</td>
<td>7.0</td>
<td>76,789</td>
<td>260</td>
<td>10.8</td>
<td>0.52</td>
<td>630,107</td>
<td>49,729</td>
</tr>
<tr>
<td>1925</td>
<td>294,314</td>
<td>10,292</td>
<td>3.5</td>
<td>92,728</td>
<td>291</td>
<td>31.51</td>
<td>3.6</td>
<td>201,586</td>
<td>10,001</td>
</tr>
<tr>
<td>1926</td>
<td>304,488</td>
<td>10,267</td>
<td>3.3</td>
<td>76,992</td>
<td>341</td>
<td>25.2</td>
<td>3.3</td>
<td>227,496</td>
<td>9,266</td>
</tr>
<tr>
<td>1927</td>
<td>335,175</td>
<td>11,483</td>
<td>3.4</td>
<td>73,366</td>
<td>224</td>
<td>21.8</td>
<td>1.9</td>
<td>261,809</td>
<td>11,259</td>
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<td>1928</td>
<td>307,255</td>
<td>11,639</td>
<td>3.8</td>
<td>77,457</td>
<td>253</td>
<td>25.21</td>
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<td>229,798</td>
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<td>1929</td>
<td>279,678</td>
<td>12,479</td>
<td>4.46</td>
<td>69,203</td>
<td>189</td>
<td>24.74</td>
<td>1.51</td>
<td>210,475</td>
<td>12,290</td>
</tr>
<tr>
<td>1930</td>
<td>241,700</td>
<td>11,526</td>
<td>4.77</td>
<td>50,661</td>
<td>299</td>
<td>20.96</td>
<td>2.59</td>
<td>191,039</td>
<td>11,227</td>
</tr>
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<td>1931</td>
<td>97,139</td>
<td>5,692</td>
<td>5.86</td>
<td>61,882</td>
<td>319</td>
<td>63.70</td>
<td>5.60</td>
<td>35,257</td>
<td>5,373</td>
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<td>1932</td>
<td>35,576</td>
<td>2,755</td>
<td>7.74</td>
<td>103,295</td>
<td>452</td>
<td>290.35</td>
<td>16.41</td>
<td>—</td>
<td>67,719</td>
</tr>
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<td>1933</td>
<td>23,068</td>
<td>2,372</td>
<td>10.28</td>
<td>80,081</td>
<td>384</td>
<td>347.15</td>
<td>16.19</td>
<td>—</td>
<td>57,013</td>
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<td>1934</td>
<td>29,470</td>
<td>4,134</td>
<td>14.03</td>
<td>39,771</td>
<td>319</td>
<td>134.96</td>
<td>7.72</td>
<td>—</td>
<td>10,301</td>
</tr>
<tr>
<td>Total</td>
<td>12,604,499</td>
<td>1,091,225</td>
<td>8.66</td>
<td>4,300,410</td>
<td>55,365</td>
<td>34.12</td>
<td>5.07</td>
<td>8,304,089</td>
<td>1,035,860</td>
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### TABLE XX
Jewish Immigrants Rejected on Application for Admission and Those Deported from the United States After Admission, 1899-1934

<table>
<thead>
<tr>
<th>Year</th>
<th>Debarred</th>
<th></th>
<th>Deported</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Per Cent to Admit</td>
<td>Number</td>
<td>Per Cent to Net Increase</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
<td>Total</td>
<td>Jews</td>
</tr>
<tr>
<td>1899-1910</td>
<td>116,255</td>
<td>10,785</td>
<td>1.2</td>
<td>1.0</td>
</tr>
<tr>
<td>1911</td>
<td>22,349</td>
<td>1,999</td>
<td>2.5</td>
<td>2.1</td>
</tr>
<tr>
<td>1912</td>
<td>16,057</td>
<td>1,064</td>
<td>1.9</td>
<td>1.3</td>
</tr>
<tr>
<td>1913</td>
<td>19,938</td>
<td>1,224</td>
<td>1.6</td>
<td>1.2</td>
</tr>
<tr>
<td>1914</td>
<td>33,041</td>
<td>2,506</td>
<td>2.7</td>
<td>1.9</td>
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<tr>
<td>1915</td>
<td>24,111</td>
<td>1,398</td>
<td>7.3</td>
<td>5.2</td>
</tr>
<tr>
<td>1916</td>
<td>18,867</td>
<td>949</td>
<td>6.3</td>
<td>6.2</td>
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<tr>
<td>1917</td>
<td>16,028</td>
<td>607</td>
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<td>3.5</td>
</tr>
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<td>1918</td>
<td>7,297</td>
<td>222</td>
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<td>6.0</td>
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<tr>
<td>1919</td>
<td>8,626</td>
<td>199</td>
<td>6.1</td>
<td>6.5</td>
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<tr>
<td>1920</td>
<td>11,795</td>
<td>268</td>
<td>2.7</td>
<td>1.8</td>
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<tr>
<td>1921</td>
<td>13,779</td>
<td>1,195</td>
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<td>1922</td>
<td>13,731</td>
<td>1,256</td>
<td>4.4</td>
<td>2.3</td>
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<td>1923</td>
<td>20,619</td>
<td>1,455</td>
<td>3.9</td>
<td>2.9</td>
</tr>
<tr>
<td>1924</td>
<td>30,284</td>
<td>1,754</td>
<td>4.3</td>
<td>3.5</td>
</tr>
<tr>
<td>1925</td>
<td>25,390</td>
<td>1,137</td>
<td>8.6</td>
<td>11.1</td>
</tr>
<tr>
<td>1926</td>
<td>20,550</td>
<td>871</td>
<td>6.7</td>
<td>8.4</td>
</tr>
<tr>
<td>1927</td>
<td>19,755</td>
<td>1,090</td>
<td>5.9</td>
<td>9.4</td>
</tr>
<tr>
<td>1928</td>
<td>18,839</td>
<td>898</td>
<td>6.1</td>
<td>7.7</td>
</tr>
<tr>
<td>1929</td>
<td>18,127</td>
<td>610</td>
<td>6.48</td>
<td>4.89</td>
</tr>
<tr>
<td>1930</td>
<td>8,233</td>
<td>275</td>
<td>3.41</td>
<td>2.39</td>
</tr>
<tr>
<td>1931</td>
<td>9,744</td>
<td>405</td>
<td>10.03</td>
<td>7.12</td>
</tr>
<tr>
<td>1932</td>
<td>7,064</td>
<td>314</td>
<td>19.86</td>
<td>11.40</td>
</tr>
<tr>
<td>1933</td>
<td>5,527</td>
<td>276</td>
<td>23.96</td>
<td>11.64</td>
</tr>
<tr>
<td>1934</td>
<td>5,384</td>
<td>211</td>
<td>18.27</td>
<td>5.10</td>
</tr>
<tr>
<td>Total 1899-1934</td>
<td>511,390</td>
<td>32,968</td>
<td>2.61</td>
<td>1.72</td>
</tr>
<tr>
<td>Total 1911-1934</td>
<td>183,350</td>
<td>3,508</td>
<td>2.80</td>
<td>0.43</td>
</tr>
</tbody>
</table>
D. JEWISH IMMIGRATION TO OTHER AMERICAN COUNTRIES

Canada.—During the year ended March 31, 1934, a total of 943 Jews entered Canada (344 from the United States), 6.06% of the total. Among the Jewish immigrants, the males and the females were about evenly divided (50.69% males and 49.31% females) as against 42.76% males and 57.24% females among the total number of immigrants; and the immigrants of 18 years or over constituted 73.28% of the total number of Jewish immigrants, while for the total number of immigrants, the corresponding percentage was 66.43%.

Over 24% of the Jewish immigrants admitted were traders; 18.98% mechanics; 4.67% female domestic servants; 2.97% laborers; and 0.95% farmers. This occupational distribution varied from that of the other immigrants, where the farming class constituted 12.98%.

Of the total number of Jews that entered the country (943,—599 via ocean ports and 344 from the United States), 214 were born in the United States, and 14 in Canada; of the remainder, all except 8, came from European countries (707). Of this number, fully nine-tenths (642) came from the four countries of Lithuania, Poland, Roumania, and Russia (68.08% of the total number of Jews admitted to Canada), and 25 (3.54%) from England. Of the total number of immigrants (13,903) that entered Canada, 5,648, about two-fifths (40.62%), were born in the United States, and 714 (5.14%) were born in Canada.

Over 95% (95.76%) of the Jewish immigrants were bound for the three provinces of Ontario (49.84%), Quebec (43.59%), and Manitoba (2.33%). Of the total number of immigrants, two-thirds were bound for the same provinces, and of these, 42.94% went to Ontario, 19.67% to Quebec, and 3.98% to Manitoba.

During 1901 to 1934, a total of 126,228 Jews entered Canada, constituting 2.15% of the total.
CUBA. During 1930, a total of 1,374 Jews entered Cuba, and 120 immigrant Jews departed; and 29 were debarred from landing. During 1929, a total of 476 Jews entered the country. The number of Jewish immigrants that entered Cuba during 1931 is 208; during 1932 is 165; and during 1933, 197.

BRAZIL. During 1933, a total of 3,317 Jewish immigrants were admitted to Brazil. From 1925 to 1933, a total of 32,226 Jews entered the country, constituting 4.79% of the total number of persons admitted.

URUGUAY. During 1933, about 500 Jews entered Uruguay; and during 1927-1933, a total of 8,386 Jewish immigrants entered the country, 0.72%.

ARGENTINE. During 1933, a total of 1,962 Jews entered Argentine, consisting of 8.06% of the total number of immigrants admitted to the country during that year; in 1934, the Jewish immigration totalled 2,215, 8.04% of the total. During the period of 22 years of 1913-1934, a total of 101,021 Jews entered the country, constituting 4.71% of the admissions.

UNION OF SOUTH AFRICA. We have data on Jewish immigration to the Union of South Africa from 1930 to 1934. This is for European immigration only. According to this information, Jewish immigrants constituted 25% of the total number of immigrants during the five years (5,310 Jews out of a total of 20,875). The percentage of Jewish immigration varied from 31.86% in 1930 to 21.38% in 1931. The year 1934 shows a rise in immigration to that country, both Jewish and total (1,123 Jews in 1934, compared with 745 in the preceding year), but the ratio of Jewish immigration to the total is about the same.
### TABLE XXI

**Jewish Immigration into Canada by Sex, Age, Occupation and Destination, 1934**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Distribution</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
</tr>
<tr>
<td></td>
<td>13,903</td>
<td>943</td>
</tr>
<tr>
<td>Via Ocean Ports</td>
<td>6,163</td>
<td>599</td>
</tr>
<tr>
<td>From United States</td>
<td>7,740</td>
<td>344</td>
</tr>
<tr>
<td><strong>SEX</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>5,945</td>
<td>478</td>
</tr>
<tr>
<td>Females</td>
<td>7,958</td>
<td>465</td>
</tr>
<tr>
<td><strong>AGE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under 18 Years</td>
<td>4,667</td>
<td>252</td>
</tr>
<tr>
<td>18 Years or Over</td>
<td>9,236</td>
<td>691</td>
</tr>
<tr>
<td><strong>OCCUPATION</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmers</td>
<td>1,805</td>
<td>9</td>
</tr>
<tr>
<td>Laborers</td>
<td>498</td>
<td>28</td>
</tr>
<tr>
<td>Mechanics</td>
<td>930</td>
<td>179</td>
</tr>
<tr>
<td>Traders and Clerical Classes</td>
<td>1,354</td>
<td>227</td>
</tr>
<tr>
<td>Female Domestic Servants</td>
<td>612</td>
<td>44</td>
</tr>
<tr>
<td>Other Classes</td>
<td>8,704</td>
<td>456</td>
</tr>
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<td><strong>COUNTRY OF BIRTH</strong></td>
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<td></td>
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<tr>
<td>Canada</td>
<td>714</td>
<td>14</td>
</tr>
<tr>
<td>England</td>
<td>1,609</td>
<td>25</td>
</tr>
<tr>
<td>Germany</td>
<td>224</td>
<td>15</td>
</tr>
<tr>
<td>Poland</td>
<td>1,275</td>
<td>533</td>
</tr>
<tr>
<td>Roumania</td>
<td>183</td>
<td>25</td>
</tr>
<tr>
<td>Russia</td>
<td>159</td>
<td>75</td>
</tr>
<tr>
<td>United States</td>
<td>5,648</td>
<td>214</td>
</tr>
<tr>
<td>Other Countries</td>
<td>4,091</td>
<td>42</td>
</tr>
<tr>
<td><strong>DESTINATION</strong></td>
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<td></td>
</tr>
<tr>
<td>Ontario</td>
<td>5,970</td>
<td>470</td>
</tr>
<tr>
<td>Quebec</td>
<td>2,735</td>
<td>411</td>
</tr>
<tr>
<td>Manitoba</td>
<td>553</td>
<td>22</td>
</tr>
<tr>
<td>Alberta</td>
<td>1,254</td>
<td>11</td>
</tr>
<tr>
<td>Saskatchewan</td>
<td>690</td>
<td>10</td>
</tr>
<tr>
<td>British-Columbia</td>
<td>1,483</td>
<td>9</td>
</tr>
<tr>
<td>Nova Scotia</td>
<td>686</td>
<td>8</td>
</tr>
<tr>
<td>New Brunswick</td>
<td>414</td>
<td>2</td>
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<tr>
<td>Prince Edward Island</td>
<td>92</td>
<td>—</td>
</tr>
<tr>
<td>Yukon Territory</td>
<td>23</td>
<td>—</td>
</tr>
<tr>
<td>Northwest Territory and Unknown</td>
<td>3</td>
<td>—</td>
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</tbody>
</table>

1 Countries from which fewer than 10 Jewish immigrants arrived in Canada.
## TABLE XXII

### Summary of Jewish Immigration to Canada, 1901–1934

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Jews</th>
<th>Per Cent Jews to Total</th>
<th>Year</th>
<th>Total</th>
<th>Jews</th>
<th>Per Cent Jews to Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>49,149</td>
<td>2,765</td>
<td>5.6</td>
<td>1919</td>
<td>57,702</td>
<td>22</td>
<td>.04</td>
</tr>
<tr>
<td>1902</td>
<td>67,379</td>
<td>1,015</td>
<td>1.5</td>
<td>1920</td>
<td>117,336</td>
<td>116</td>
<td>.09</td>
</tr>
<tr>
<td>1903</td>
<td>128,364</td>
<td>2,066</td>
<td>1.6</td>
<td>1921</td>
<td>148,477</td>
<td>2,763</td>
<td>1.9</td>
</tr>
<tr>
<td>1904</td>
<td>130,331</td>
<td>3,727</td>
<td>2.8</td>
<td>1922</td>
<td>89,999</td>
<td>8,404</td>
<td>9.3</td>
</tr>
<tr>
<td>1905</td>
<td>146,266</td>
<td>7,127</td>
<td>5.2</td>
<td>1923</td>
<td>72,887</td>
<td>2,793</td>
<td>3.8</td>
</tr>
<tr>
<td>1906</td>
<td>189,064</td>
<td>7,127</td>
<td>3.8</td>
<td>1924</td>
<td>148,560</td>
<td>4,255</td>
<td>2.8</td>
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<tr>
<td>1907</td>
<td>124,667</td>
<td>6,584</td>
<td>5.2</td>
<td>1925</td>
<td>111,362</td>
<td>4,459</td>
<td>4.0</td>
</tr>
<tr>
<td>1908</td>
<td>262,469</td>
<td>7,712</td>
<td>2.9</td>
<td>1926</td>
<td>96,064</td>
<td>4,014</td>
<td>4.1</td>
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<tr>
<td>1909</td>
<td>146,908</td>
<td>1,636</td>
<td>1.1</td>
<td>1927</td>
<td>143,991</td>
<td>4,863</td>
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<tr>
<td>1910</td>
<td>208,794</td>
<td>3,182</td>
<td>1.5</td>
<td>1928</td>
<td>151,597</td>
<td>4,766</td>
<td>3.1</td>
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<tr>
<td>1911</td>
<td>311,084</td>
<td>5,146</td>
<td>1.6</td>
<td>1929</td>
<td>167,722</td>
<td>3,488</td>
<td>2.2</td>
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<tr>
<td>1912</td>
<td>354,237</td>
<td>7,322</td>
<td>2.1</td>
<td>1930</td>
<td>163,288</td>
<td>4,164</td>
<td>2.5</td>
</tr>
<tr>
<td>1913</td>
<td>402,432</td>
<td>7,387</td>
<td>1.8</td>
<td>1931</td>
<td>88,223</td>
<td>3,421</td>
<td>3.8</td>
</tr>
<tr>
<td>1914</td>
<td>384,878</td>
<td>11,252</td>
<td>2.9</td>
<td>1932</td>
<td>25,752</td>
<td>649</td>
<td>2.5</td>
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<tr>
<td>1915</td>
<td>144,789</td>
<td>3,107</td>
<td>2.1</td>
<td>1933</td>
<td>19,782</td>
<td>772</td>
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<td>1916</td>
<td>48,537</td>
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<td>.1</td>
<td>1934</td>
<td>13,903</td>
<td>943</td>
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<td>1917</td>
<td>75,374</td>
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<td>.1</td>
<td>Total 1925–1933</td>
<td>672,476</td>
<td>32,226</td>
<td>4.79</td>
</tr>
<tr>
<td>1918</td>
<td>79,074</td>
<td>32</td>
<td>0.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 The figures for the Jews entering Canada during 1901–1925 are exclusive of those who entered from the United States.

## TABLE XXIII

### Summary of Jewish Immigration to Brazil, 1925–1933

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Jews</th>
<th>P. C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1925</td>
<td>84,883</td>
<td>2,624(^1)</td>
<td>3.09</td>
</tr>
<tr>
<td>1926</td>
<td>121,569</td>
<td>3,908(^2)</td>
<td>3.21</td>
</tr>
<tr>
<td>1927</td>
<td>101,568</td>
<td>5,167(^2)</td>
<td>5.09</td>
</tr>
<tr>
<td>1928</td>
<td>82,061</td>
<td>4,055(^2)</td>
<td>4.94</td>
</tr>
<tr>
<td>1929</td>
<td>100,424</td>
<td>5,610(^2)</td>
<td>5.59</td>
</tr>
<tr>
<td>1930</td>
<td>67,066</td>
<td>3,558</td>
<td>5.31</td>
</tr>
<tr>
<td>1931</td>
<td>31,410</td>
<td>1,940(^2)</td>
<td>6.18</td>
</tr>
<tr>
<td>1932</td>
<td>34,683</td>
<td>2,049(^3)</td>
<td>5.91</td>
</tr>
<tr>
<td>1933</td>
<td>48,812</td>
<td>3,317(^4)</td>
<td>6.80</td>
</tr>
<tr>
<td>1934</td>
<td>50,371</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total 1925–1933</td>
<td>672,476</td>
<td>32,226</td>
<td>4.79</td>
</tr>
</tbody>
</table>

1 Communicated by the Consul General of Brazil in New York City.
2 Communicated by Hiceh.
3 Communicated by Ica.
4 Communicated by Hias.
### TABLE XXIV

**Summary of Jewish Immigration to Uruguay, 1927-1933**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Jews</th>
<th>P. C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927</td>
<td>183,386</td>
<td>771&lt;sup&gt;2&lt;/sup&gt;</td>
<td>0.42</td>
</tr>
<tr>
<td>1928</td>
<td>180,654</td>
<td>1,500&lt;sup&gt;3&lt;/sup&gt;</td>
<td>0.83</td>
</tr>
<tr>
<td>1929</td>
<td>184,514</td>
<td>2,000&lt;sup&gt;3&lt;/sup&gt;</td>
<td>1.08</td>
</tr>
<tr>
<td>1930</td>
<td>230,464&lt;sup&gt;4&lt;/sup&gt;</td>
<td>1,600&lt;sup&gt;3&lt;/sup&gt;</td>
<td>0.69</td>
</tr>
<tr>
<td>1931</td>
<td>160,000&lt;sup&gt;5&lt;/sup&gt;</td>
<td>1,250&lt;sup&gt;5&lt;/sup&gt;</td>
<td>0.78</td>
</tr>
<tr>
<td>1932</td>
<td>120,670&lt;sup&gt;6&lt;/sup&gt;</td>
<td>756&lt;sup&gt;6&lt;/sup&gt;</td>
<td>0.63</td>
</tr>
<tr>
<td>1933</td>
<td>105,985&lt;sup&gt;6&lt;/sup&gt;</td>
<td>500&lt;sup&gt;7&lt;/sup&gt;</td>
<td>0.47</td>
</tr>
<tr>
<td>Total 1927-1933</td>
<td>1,165,673</td>
<td>8,386</td>
<td>0.72</td>
</tr>
</tbody>
</table>

1 Ica.<br>2 Number assisted by local Jewish Committee.<br>3 Number assisted in 1928, 1,270; in 1929, 1,449.<br>4 Anuario Estadistico.<br>5 Estimate of Consul General.<br>6 Hias<br>7 Estimate, as given by Hias.

### TABLE XXV

**Summary of Jewish Immigration to Argentine, 1913-1934**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total&lt;sup&gt;1&lt;/sup&gt;</th>
<th>Jews</th>
<th>P. C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1913</td>
<td>285,215</td>
<td>10,860</td>
<td>3.81</td>
</tr>
<tr>
<td>1914-1918</td>
<td>225,365</td>
<td>4,845&lt;sup&gt;3&lt;/sup&gt;</td>
<td>2.15</td>
</tr>
<tr>
<td>1919</td>
<td>41,299</td>
<td>280</td>
<td>0.68</td>
</tr>
<tr>
<td>1920</td>
<td>87,032</td>
<td>2,071</td>
<td>2.38</td>
</tr>
<tr>
<td>1921</td>
<td>98,086</td>
<td>4,095&lt;sup&gt;5&lt;/sup&gt;</td>
<td>4.18</td>
</tr>
<tr>
<td>1922</td>
<td>129,263</td>
<td>7,198&lt;sup&gt;4&lt;/sup&gt;</td>
<td>5.57</td>
</tr>
<tr>
<td>1923</td>
<td>195,063</td>
<td>13,701&lt;sup&gt;3&lt;/sup&gt;</td>
<td>7.02</td>
</tr>
<tr>
<td>1924</td>
<td>159,939</td>
<td>7,799&lt;sup&gt;4&lt;/sup&gt;</td>
<td>4.88</td>
</tr>
<tr>
<td>1925</td>
<td>125,366</td>
<td>6,920&lt;sup&gt;4&lt;/sup&gt;</td>
<td>5.52</td>
</tr>
<tr>
<td>1926</td>
<td>135,011</td>
<td>7,534&lt;sup&gt;4&lt;/sup&gt;</td>
<td>5.58</td>
</tr>
<tr>
<td>1927</td>
<td>161,548</td>
<td>5,584&lt;sup&gt;3&lt;/sup&gt;</td>
<td>3.46</td>
</tr>
<tr>
<td>1928</td>
<td>129,047</td>
<td>6,812&lt;sup&gt;2&lt;/sup&gt;</td>
<td>5.28</td>
</tr>
<tr>
<td>1929</td>
<td>100,424&lt;sup&gt;4&lt;/sup&gt;</td>
<td>5,986&lt;sup&gt;3&lt;/sup&gt;</td>
<td>5.96</td>
</tr>
<tr>
<td>1930</td>
<td>133,183&lt;sup&gt;4&lt;/sup&gt;</td>
<td>7,805&lt;sup&gt;3&lt;/sup&gt;</td>
<td>5.86</td>
</tr>
<tr>
<td>1931</td>
<td>56,333</td>
<td>3,553&lt;sup&gt;3&lt;/sup&gt;</td>
<td>6.31</td>
</tr>
<tr>
<td>1932</td>
<td>31,267&lt;sup&gt;4&lt;/sup&gt;</td>
<td>1,801&lt;sup&gt;4&lt;/sup&gt;</td>
<td>5.76</td>
</tr>
<tr>
<td>1933&lt;sup&gt;2&lt;/sup&gt;</td>
<td>24,345</td>
<td>1,962</td>
<td>8.06</td>
</tr>
<tr>
<td>1934&lt;sup&gt;2&lt;/sup&gt;</td>
<td>27,554</td>
<td>2,215</td>
<td>8.04</td>
</tr>
<tr>
<td>Total 1913-1934</td>
<td>2,145,340</td>
<td>101,021</td>
<td>4.71</td>
</tr>
</tbody>
</table>

1 Revista Economia Argentina, Buenos Aires.<br>2 Communicated by la<.br>3 The figure includes 3,693 admitted during 1914; 606, during 1915; 324, during 1916; 90, during 1917 (slightly incomplete); and 132 during 1918 (slightly incomplete)—communicated by Ica.<br>4 Communicated by Consul General of Brazil, New York City.<br>5 Communicated by Hias.
# TABLE XXVI

**Jewish Immigration to Union of South Africa, 1930–1934**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>Jews</th>
<th>P. C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1930</td>
<td>5,904</td>
<td>1,881</td>
<td>31.86</td>
</tr>
<tr>
<td>1931</td>
<td>4,140</td>
<td>885</td>
<td>21.38</td>
</tr>
<tr>
<td>1932</td>
<td>3,098</td>
<td>676</td>
<td>21.82</td>
</tr>
<tr>
<td>1933</td>
<td>3,031</td>
<td>745</td>
<td>24.58</td>
</tr>
<tr>
<td>1934</td>
<td>4,702</td>
<td>1,123</td>
<td>23.88</td>
</tr>
<tr>
<td>Total 1930–1934</td>
<td>20,875</td>
<td>5,310</td>
<td>25.44</td>
</tr>
</tbody>
</table>

1 European immigration.
2 Data obtained from the Department of Census and Statistics of the Union of South Africa, through the courtesy of Percy Cowen, Esq.
E. JEWISH IMMIGRATION TO PALESTINE

1. During 1934

Admissions.—During 1934, a total of 38,244 immigrant Jews were admitted to Palestine, 97.37% of the total admitted, 39,275. In addition, 4,115 Jews who had entered the country as travelers or without permission and who had permanently settled were registered as immigrants, 84.53% of the total so registered, 4,868. Thus, a total of 42,359 Jews were registered as immigrants during the year, 95.96% of the total so registered, 44,143. Of the total number of Jews, 17,134 were men, 15,570 women, and 9,655 children under 16 years of age.

During 1934, over two-fifths (42.56%) of the Jews who entered the country came from Poland; Germany was the country which contributed the next largest number (16.39%). The rest were distributed among the following countries: Roumania, the Yemen, Greece, the United States, Lithuania, Austria, Czecho-slovakia, Russia, Latvia, Turkey; and a few other countries. The distribution of Jewish immigrants to Palestine as to the country of origin, in 1934, is very close to the distribution in 1933.

Departures.—No official figures on emigration were compiled during 1934.

Categories of Immigrants.—During 1934, over one half (52.02%) of the Jews admitted or registered as immigrants were persons coming to employment (or employed) and their dependents; over one-sixth (16.24%) were dependents of residents already in Palestine; more than one-fourth (26.02%) were persons with capital, or assured income or maintenance, with their dependents; and 5.72% were persons of religious occupation, and their dependents, orphans coming to institutions, and students whose maintenance was assured.

The distribution of the non-Jewish immigrants was notably different from that of the Jewish newcomers. Over 14% of the non-Jewish immigrants were admitted under exemption from the immigration ordinance; less than one-third (28.03%) were persons coming to employment and
their dependents, 26.68% were persons of religious occupation, students and orphans, 22.64% were dependents of Palestinian citizens; and 8.58% were persons of means.

There is no official information on the number of persons refused admission during 1934, except for the months of January-April. During these four months the number was 398, an average of 100 per month.

During 1934, the monthly immigration of Jews, as distinguished from registration, averaged 3,187. The largest number (5,726) was admitted in October, and the smallest number (1,574) in June. The monthly average for non-Jews was 86; the largest number (209) being admitted in September, and the smallest number (33) in February.

2. FROM 1917 TO 1934

From the date of the British occupation of Palestine, December 9, 1917, to the end of 1934, a total of 195,286 Jews entered the country, the yearly number varying between 42,359 in 1934 and 2,178 in 1928. The number of Jews that departed between December 9, 1917 and the end of 1921, was small. But, during the decade from 1922 to 1931, a total of 27,809 Jews, emigrated, or 29.53% of the number admitted. Figures for emigration during the second half of 1932 and the years 1933 and 1934 are not available. During the ten years (1922–1931), the yearly emigration of Jews varied between 666 in 1931 and 7,365 in 1926; and the percentage of Jewish emigration to Jewish immigration varied between 6.36% in 1925 and 99.54% in 1928. The net immigration of Jews during 1922–1931 was 66,353. One year, 1927, shows a decrease of 2,358 Jews, but all other years witnessed an increase of Jewish immigration over emigration, varying between 10 in 1928 and 31,650 in 1925. A total of 14,444 non-Jews were admitted to the country during 1922–1934, and an additional small number between December 9, 1917 and May 31, 1921, for which period no statistics of non-Jews were kept; and during 1922–1931,¹ a total of 13,309 departed, being 4,035 in excess

¹ No statistics on non-Jewish emigration from 1932 on are available.
of the number admitted. During 1922–1934, an average of 7.57% of the yearly immigration was non-Jewish, the yearly percentage varying between 2.42% in 1925, and 29.42% in 1928. The yearly immigration of non-Jews varied between 284 in 1922 and 1,784 in 1934, and the yearly emigration for 1922–1931, between 474 in 1924 and 2,064 in 1926.

**TABLE XXVII**

**JEWISH IMMIGRATION TO PALESTINE BY MONTHS, 1934**

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Immi-</th>
<th>Persons</th>
<th>Jews</th>
<th>Persons</th>
<th>Non-Jews</th>
<th>Persons</th>
<th>Refused Admission</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Grants Arriving</td>
<td>Registered as Immigrants</td>
<td>Total</td>
<td>Grants Arriving</td>
<td>Registered as Immigrants</td>
<td>Total</td>
<td>Registered as Immigrants</td>
</tr>
<tr>
<td>Total</td>
<td>44,143</td>
<td>42,359</td>
<td>4,115</td>
<td>4,804</td>
<td>3,818</td>
<td>3,595</td>
<td>5,054</td>
<td>4,263</td>
</tr>
<tr>
<td>January</td>
<td>2,278</td>
<td>2,205</td>
<td>2,062</td>
<td>2,050</td>
<td>2,009</td>
<td>2,035</td>
<td>2,109</td>
<td>2,272</td>
</tr>
<tr>
<td>February</td>
<td>2,946</td>
<td>2,890</td>
<td>2,756</td>
<td>2,864</td>
<td>2,789</td>
<td>2,764</td>
<td>2,946</td>
<td>2,718</td>
</tr>
<tr>
<td>April</td>
<td>2,698</td>
<td>2,614</td>
<td>2,582</td>
<td>2,614</td>
<td>2,648</td>
<td>2,614</td>
<td>2,698</td>
<td>2,648</td>
</tr>
<tr>
<td>May</td>
<td>2,109</td>
<td>2,035</td>
<td>1,961</td>
<td>2,035</td>
<td>2,009</td>
<td>1,961</td>
<td>2,109</td>
<td>2,009</td>
</tr>
<tr>
<td>June</td>
<td>2,722</td>
<td>2,519</td>
<td>1,574</td>
<td>2,519</td>
<td>1,638</td>
<td>1,084</td>
<td>2,722</td>
<td>1,638</td>
</tr>
<tr>
<td>July</td>
<td>3,818</td>
<td>3,653</td>
<td>2,994</td>
<td>3,653</td>
<td>3,070</td>
<td>748</td>
<td>3,818</td>
<td>3,070</td>
</tr>
<tr>
<td>September</td>
<td>4,804</td>
<td>4,535</td>
<td>4,207</td>
<td>4,535</td>
<td>4,416</td>
<td>388</td>
<td>4,804</td>
<td>4,416</td>
</tr>
<tr>
<td>October</td>
<td>6,376</td>
<td>6,138</td>
<td>5,726</td>
<td>6,138</td>
<td>5,857</td>
<td>519</td>
<td>6,376</td>
<td>5,857</td>
</tr>
<tr>
<td>November</td>
<td>5,054</td>
<td>4,838</td>
<td>4,390</td>
<td>4,838</td>
<td>4,500</td>
<td>554</td>
<td>5,054</td>
<td>4,500</td>
</tr>
<tr>
<td>December</td>
<td>4,263</td>
<td>4,120</td>
<td>3,853</td>
<td>4,120</td>
<td>3,947</td>
<td>316</td>
<td>4,263</td>
<td>3,947</td>
</tr>
</tbody>
</table>

1 For four months only (January-April).
## TABLE XXVIII

**JEWISH IMMIGRATION TO PALESTINE BY CATEGORIES, 1934**

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>Jews</td>
</tr>
<tr>
<td>Total</td>
<td>44,143</td>
<td>42,359</td>
</tr>
<tr>
<td><strong>CATEGORY A</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Persons with L. P. 1000 and upwards</td>
<td>11,175</td>
<td>11,022</td>
</tr>
<tr>
<td>ii. Members of liberal professions in possession of not less than L. P. 500</td>
<td>5,191</td>
<td>5,125</td>
</tr>
<tr>
<td>iii. Skilled artisans with capital of L. P. 250 and upwards</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>iv. Persons with minimum income of L. P. 4 p. m.</td>
<td>437</td>
<td>435</td>
</tr>
<tr>
<td>v. Persons with capital of not less than L. P. 500</td>
<td>135</td>
<td>105</td>
</tr>
<tr>
<td>'2. Dependents of persons in Category A...</td>
<td>36</td>
<td>33</td>
</tr>
<tr>
<td><strong>CATEGORY B</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i. Orphans</td>
<td>2,899</td>
<td>2,423</td>
</tr>
<tr>
<td>ii. Persons of religious occupation</td>
<td>532</td>
<td>207</td>
</tr>
<tr>
<td>iii. Students</td>
<td>2,035</td>
<td>1,893</td>
</tr>
<tr>
<td>2. Dependents of persons in Category B...</td>
<td>325</td>
<td>323</td>
</tr>
<tr>
<td><strong>CATEGORY C</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persons coming to employment</td>
<td>22,535</td>
<td>22,035</td>
</tr>
<tr>
<td>Men</td>
<td>9,838</td>
<td>9,556</td>
</tr>
<tr>
<td>Women</td>
<td>1,438</td>
<td>1,326</td>
</tr>
<tr>
<td>2. Dependents of persons in Category C...</td>
<td>11,259</td>
<td>11,153</td>
</tr>
<tr>
<td><strong>CATEGORY D</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dependents of residents of Palestine...</td>
<td>7,283</td>
<td>6,879</td>
</tr>
<tr>
<td><strong>CATEGORY K</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persons exempted from the provisions of the Immigration Ordinance...</td>
<td>251</td>
<td>251</td>
</tr>
<tr>
<td>Year</td>
<td>Immigration</td>
<td>Emigration</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------</td>
<td>------------</td>
</tr>
<tr>
<td>Dec. 9, 1917, to May 1921.</td>
<td>14,101</td>
<td>14,101</td>
</tr>
<tr>
<td>June to Dec. 1921.</td>
<td>4,861</td>
<td>4,784</td>
</tr>
<tr>
<td>1922</td>
<td>8,128</td>
<td>7,844</td>
</tr>
<tr>
<td></td>
<td>7,991</td>
<td>7,421</td>
</tr>
<tr>
<td>1924</td>
<td>13,553</td>
<td>12,856</td>
</tr>
<tr>
<td>1925</td>
<td>34,641</td>
<td>33,801</td>
</tr>
<tr>
<td>1926</td>
<td>13,910</td>
<td>13,081</td>
</tr>
<tr>
<td>1927</td>
<td>3,595</td>
<td>2,713</td>
</tr>
<tr>
<td>1928</td>
<td>3,086</td>
<td>2,178</td>
</tr>
<tr>
<td>1929</td>
<td>6,566</td>
<td>5,249</td>
</tr>
<tr>
<td>1930</td>
<td>6,433</td>
<td>4,944</td>
</tr>
<tr>
<td>1931</td>
<td>5,533</td>
<td>4,075</td>
</tr>
<tr>
<td>1922–1931</td>
<td>103,436</td>
<td>94,162</td>
</tr>
<tr>
<td></td>
<td>41,309</td>
<td>27,309</td>
</tr>
<tr>
<td></td>
<td>62,318</td>
<td>66,353</td>
</tr>
<tr>
<td>1932</td>
<td>11,289</td>
<td>9,553</td>
</tr>
<tr>
<td>1933</td>
<td>31,977</td>
<td>30,327</td>
</tr>
<tr>
<td>1934</td>
<td>44,143</td>
<td>42,359</td>
</tr>
<tr>
<td>1917–1934</td>
<td>209,807</td>
<td>195,286</td>
</tr>
</tbody>
</table>

1 Decrease.
2 Figures for six months only (January-June) are available. These are: total 581, Jews 215, non-Jews 366.
* Figures not available.
### TABLE XXX

**Principal Countries of Origin of Jewish Immigration into Palestine, 1934**

<table>
<thead>
<tr>
<th></th>
<th>Number 1934</th>
<th>Number 1933</th>
<th>Distribution 1934</th>
<th>Distribution 1933</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>42,359</td>
<td>30,327</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td>Poland</td>
<td>18,028</td>
<td>13,125</td>
<td>42.56</td>
<td>43.28</td>
</tr>
<tr>
<td>Germany</td>
<td>6,941</td>
<td>5,392</td>
<td>16.39</td>
<td>17.78</td>
</tr>
<tr>
<td>Roumania</td>
<td>2,031</td>
<td>1,411</td>
<td>4.79</td>
<td>4.65</td>
</tr>
<tr>
<td>Yemen</td>
<td>1,964</td>
<td>1,287</td>
<td>4.64</td>
<td>4.24</td>
</tr>
<tr>
<td>Greece</td>
<td>1,598</td>
<td>1,256</td>
<td>3.77</td>
<td>4.14</td>
</tr>
<tr>
<td>United States</td>
<td>1,171</td>
<td>1,169</td>
<td>2.76</td>
<td>3.86</td>
</tr>
<tr>
<td>Lithuania</td>
<td>1,124</td>
<td>1,099</td>
<td>2.65</td>
<td>3.62</td>
</tr>
<tr>
<td>Austria</td>
<td>928</td>
<td></td>
<td>2.19</td>
<td></td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>860</td>
<td></td>
<td>2.03</td>
<td></td>
</tr>
<tr>
<td>Russia</td>
<td>827</td>
<td></td>
<td>1.95</td>
<td></td>
</tr>
<tr>
<td>Latvia</td>
<td>739</td>
<td></td>
<td>1.75</td>
<td></td>
</tr>
<tr>
<td>Turkey</td>
<td>495</td>
<td></td>
<td>1.17</td>
<td></td>
</tr>
<tr>
<td>Other Countries</td>
<td>5,653</td>
<td>5,588</td>
<td>13.35</td>
<td>18.43</td>
</tr>
</tbody>
</table>
OBJECTS OF THE COMMITTEE

"The objects of this corporation shall be, to prevent the infraction of the civil and religious rights of Jews, in any part of the world; to render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity; to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur; and to compass these ends to administer any relief fund which shall come into its possession or which may be received by it, in trust or otherwise, for any of the aforesaid objects or for purposes comprehended therein."

—Extract from the Charter.
OFFICERS AND EXECUTIVE COMMITTEE

Officers

President, CYRUS ADLER
Honorary Vice-President, ABRAM I. ELKUS
Vice-Presidents IRVING LEHMAN, LOUIS E. KIRSTEIN
Treasurer, SAMUEL D. LEIDESDORF

EXECUTIVE COMMITTEE

JAMES H. BECKER (1937) ........................................ Chicago, Ill.
DAVID M. BRESSLER (1937) ...................................... New York, N. Y.
FRED M. BUTZEL (1938) .......................................... Detroit, Mich.
JAMES DAVIS (1938) ............................................... Chicago, Ill.
ABRAM I. ELKUS (1937) .......................................... New York, N. Y.
ELI FRANK (1937) .................................................. Baltimore, Md.
HAROLD HIRSCH (1938) ........................................... Atlanta, Ga.
HENRY ITTLESON (1937) ........................................... New York, N. Y.
LOUIS E. KIRSTEIN (1938) ....................................... Boston, Mass.
ALBERT D. LASKER (1937) ....................................... Chicago, Ill.
FRED LAZARUS, JR. (1938) ....................................... Columbus, O.
IRVING LEHMAN (1938) ........................................... New York, N. Y.
SAMUEL D. LEIDESDORF (1938) ................................ New York, N. Y.
JAMES MARSHALL (1936) ........................................ New York, N. Y.
GEORGE Z. MEDALIE (1938) ...................................... New York, N. Y.
JULIUS L. MEIER (1937) .......................................... Portland, Ore.
JOSEPH M. PROSKAUER (1936) ................................ New York, N. Y.
A. C. RATHESKY (1936) .......................................... Boston, Mass.
MILTON J. ROSENAU (1938) ...................................... Boston, Mass.
JAMES N. ROSENBERG (1936) .................................... New York, N. Y.
SAMUEL I. ROSENMAN (1936) ................................... New York, N. Y.
RALPH J. SCHWARZ (1938) ...................................... New Orleans, La.
ROGER W. STRAUS (1936) ........................................ New York, N. Y.
LEWIS L. STRAUSS (1936) ....................................... New York, N. Y.
SOL M. STROOCK (1937), Chairman .......................... New York, N. Y.
FELIX M. WARBURG (1936) ..................................... New York, N. Y.

* The year given after each name is the date on which the member's term expires.

Secretary

MORRIS D. WALDMAN

Assistant Secretary

HARRY SCHNEIDERMAN

171 Madison Avenue, New York City
The Twenty-Eighth Annual Meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, January 6, 1935. Dr. Cyrus Adler, President, called the meeting to order.

The following Corporate Members were present:

Community Representatives

CONNECTICUT
Hartford: Isidore Wise

FLORIDA
Jacksonville: Morton R. Hirschberg

ILLINOIS
Chicago: James Becker; Bernard Horwich

MARYLAND
Baltimore: A. Ray Katz

MASSACHUSETTS
Boston: Felix Vorenberg
Somerville: Hyman J. Routtenberg
Springfield: Henry Lasker

NEW JERSEY
Atlantic City: Joseph B. Perskie
Camden: Benjamin Natal
Trenton: Phillip Forman

NEW YORK
Brooklyn: William Liebermann; Hugh Grant Straus
Buffalo: Eugene Warner; Herman Wile
Elmira: Benjamin F. Levy
New York: Ben Altheimer; Simon Bergman; Herman Bernstein; David M. Bressler; David A. Brown; William Fischman; Norman S. Goetz; Samuel H. Goldenson; Henry S. Hendricks; Henry Ittleson; Arthur K. Kuhn; Arthur M. Lamport; Irving Lehman; Solomon Lowen-
stein; Julian W. Mack; James Marshall; Alexander Marx; George Z. Medalie; I. D. Morrison; Joseph M. Proskauer; Harold Riegelman; Bernard Semel; Fred M. Stein; I. M. Stettenheim; Lewis L. Strauss; Sol M. Stroock; Felix M. Warburg; Ralph Wolf

Rochester: Henry M. Stern
Syracuse: Benjamin Stolz
White Plains: P. Irving Grinberg

PENNSYLVANIA

Philadelphia: Cyrus Adler; Justin P. Allman; Jacob Billikopf; B. L. Levinthal; Victor Rosewater; Horace Stern

VIRGINIA

Richmond: Edward N. Calisch

Members-at-Large

Louis Bamberger, Newark; Eli Frank, Baltimore; Herbert J. Hannoch, Newark; Louis E. Kirstein, Boston; Fred Lazarus, Jr., Columbus; Samuel D. Leidesdorf, New York City; Charles J. Liebman, New York City; Henry Morgenthau, Sr., New York City; Reuben Oppenheimer, Baltimore; Lessing J. Rosenwald, Philadelphia; Morris Rothenberg, New York City; Henry Wineman, Detroit.

Delegates from Organizations

B’RITH SHOLOM: William M. Lewis.
CONFERENCE COMMITTEE OF NATIONAL JEWISH WOMEN’S ORGANIZATIONS: Estelle M. Sternberger.
COUNCIL OF YOUNG ISRAEL AND YOUNG ISRAEL SYNAGOGUE ORGANIZATIONS: Edward S. Silver.
HADASSAH: Mrs. David de Sola Pool.
HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA: John L. Bernstein, Abraham Herman, Jacob Massel, Albert Rosenblatt.
INDEPENDENT ORDER B’RITH ABRAHAM: Leon Sanders, Max L. Hollander.
INDEPENDENT ORDER FREE SONS OF ISRAEL: Simon M. Goldsmith.
National Council of Jewish Women: Mrs. Maurice L. Goldman.

Union of Orthodox Jewish Congregations of America: Benjamin Koenigsberg.


United Synagogue of America: Louis J. Moss.

Women's Branch of the Union of Orthodox Jewish Congregations of America: Mrs. Joseph M. Asher.

Women's League of the United Synagogue of America: Mrs. Moses Hyamson, Mrs. Samuel Spiegel, Miss Sarah Kussy.

There were also present the following Sustaining Members and other guests:


Walter Derenberg, New York.
I. Isaacs, Wilkes-Barre, Pa.


Prince, New York.


A. B. Tart, New York; J. Garfield Trager, Scarsdale, N. Y.; Max R. Traurig, Waterbury, Conn.; George
Trosk, New York.
Alfred Yankauer, New York.
Max Zigun, Bridgeport, Conn.; Morris Zigun, Bridgeport, Conn.
The following guests attended the annual meeting as observers for the organizations indicated:
ALPHA OMEGA FRATERNITY: Samuel Birenbach
ALUMNI ASSOCIATION—HEBREW UNION COLLEGE: William Rosenblum
AMERICAN ACADEMY FOR JEWISH RESEARCH: Harry A. Wolfson
DROPSIE COLLEGE ALUMNI: Samuel Nirenstein
JEWISH WAR VETERANS: William Berman
NATIONAL FEDERATION OF JEWISH MEN'S CLUBS OF THE UNITED SYNAGOGUE OF AMERICA: Theodore Charnas
NATIONAL FEDERATION OF TEMPLE SISTERHOODS: Mrs. Albert J. May
PHI LAMBDA KAPPA FRATERNITY: J. Allen Yager
Pi Tau Pi Fraternity: I. Edward Tonkon
SIGMA ALPHA MU FRATERNITY: James Hammerstein
SIGMA TAU PHI FRATERNITY: George E. Braham

PRESENTATION OF ANNUAL REPORT

The President presented the report of the Executive Committee for the past year.

Mr. Benjamin Stolz of Syracuse moved the adoption of the following resolution: "That the report of the Executive Committee be adopted, and that the corporate members of
the American Jewish Committee here assembled approve the policies and methods pursued by the Executive Committee, as outlined in its report, commend in particular its policy of cooperation with other organizations, and express their profound appreciation and thanks for the unselfish and devoted efforts evidenced by the members of the Executive Committee."

Mr. Benjamin Natal of Camden, N. J., moved that the resolution be amended to include the express approval of the attitude of the Executive Committee toward the proposed world Jewish congress and a pledge on the part of the membership to cooperate with the Committee in carrying into effect the policy recommended in the report of the Committee.

Mr. Stolz stated that, although his resolution included approval of this policy, yet he was willing to accept Mr. Natal’s amendment.

The resolution, as amended, was thereupon put to a vote and unanimously adopted.

ADDRESS BY NEVILLE LASKI, ESQ.

Mr. Neville Laski, President of the Board of Deputies of British Jews and co-Chairman of the Joint Foreign Committee, London, who was on a visit to the United States, addressed the meeting. The full text of Mr. Laski’s address is given on pp. 103–110 below.

AFTERNOON SESSION

At the request of Dr. Adler, Judge Irving Lehman, a vice-president of the Committee, presided at the afternoon session of the meeting.

REPORT OF THE TREASURER

Mr. Samuel D. Leidesdorf, the Treasurer, presented a report of the financial condition of the Committee, which was unanimously accepted. This report is appended.

REPORT OF NOMINATING COMMITTEE

The President announced that, in pursuance of the usual
practice, he had, in advance of this meeting, appointed a committee to nominate successors to the officers and to those members of the Executive Committee whose terms expire at this meeting. The nominating committee consisted of the following: Mr. Roger W. Straus, of New York City, Chairman; and Messrs. Simon Bergman, New York City; A. J. Dimond, East Orange; Sol Kline, Chicago; Joseph B. Perskie, Atlantic City; and Ralph J. Schwarz, New Orleans.

On behalf of Roger W. Straus, chairman, who could not attend this meeting, Mr. Lewis L. Strauss presented the following report:

For members of the Executive Committee, to serve for three years, we recommend that the following, whose terms expire today, be re-elected:

Fred M. Butzel
James Davis
Harold Hirsch
Louis E. Kirstein
Fred Lazarus, Jr.
Irving Lehman
Samuel D. Leidesdorf
Milton J. Rosenau
Ralph J. Schwarz

For membership on the Executive Committee to succeed the late Max J. Kohler, Mr. George Z. Medalie, of New York City.

For officers, we recommend the re-election of the present incumbents, namely, for President, Cyrus Adler; for Honorary Vice-President, Abram I. Elkus; for Vice-Presidents, Irving Lehman and Louis E. Kirstein; for Treasurer, Samuel D. Leidesdorf.

With regard to the twenty additional places which will be created by the enlargement of the Executive Committee, should the recommendation for amending the by-laws to provide for such enlargement be ratified and the enlargement be authorized by the amendment of the charter of the Committee by the Legislature of the State of New York, the nominating committee recommends that it remain in office until after such amendment of the by-laws and the charter, and that it shall thereupon hold a meeting, or meetings, and submit to the Executive
Committee recommendations for the filling of the new places on the Executive Committee, and that the Executive Committee shall be vested with power to elect persons so recommended, provided, however, that such persons shall serve as members of the Executive Committee only until the next meeting of the corporate membership, but, in any case, not later than the next annual meeting.

It was regularly moved and seconded that the Secretary be requested to cast one ballot for the nominees of the committee for nominations, which he did, and announced the election of the several nominees.

Upon motion, duly seconded, the recommendation of the nominating committee regarding the election of additional members to the Executive Committee was unanimously adopted.

MEMBERSHIP-AT-LARGE

Upon motion, duly seconded, the Secretary was requested to cast one ballot for the nominees for membership-at-large suggested by the Executive Committee in its Annual Report, which he did, and announced the election of the several nominees.

REPORT ON ORGANIZATION MATTERS

On behalf of the Executive Committee, Mr. Morris D. Waldman, Secretary, presented the report on organization matters, which is printed on pp. 77 to 88, below.

Upon motion, duly seconded, this report was accepted.

AMENDMENT OF THE BY-LAWS

Upon motion, duly made and seconded, the recommendation of the Executive Committee for amendments to the By-Laws, providing for an increase in the membership of the Executive Committee, and for change in the date of the Annual Meeting, was unanimously agreed to.

MEMORIAL RESOLUTIONS

Upon motion, duly made and seconded, resolutions adopted by the Executive Committee in memory of deceased members were unanimously approved by a rising vote.
Upon motion, duly made and seconded, the following resolution in memory of the late Baron Edmond de Rothschild of France, was unanimously adopted:

The American Jewish Committee shares with the Jewish Communities throughout the world the great loss that they have suffered in the passing of Baron Edmond de Rothschild. His generosity in laying the foundation of the first substantial colonies for the Jews in Palestine was inspired by an earnest desire to give thousands of the distressed members of the Jewish community an opportunity to reconstruct their lives and their careers under more favorable conditions.

The realization that the various deeds he performed for the Jew reflected his deep love for his co-religionists, gained for him the deep affection of his people.

The breadth of sympathy that characterized all of his endeavors and interests was further illustrated by the assistance he extended and the ample provision he made for Jewish learning and for scientific purposes.

The notable achievements for the benefit of his fellow Jews, will remain a permanent record in Jewish history and his munificent gifts to science and art and to the development of general culture will be remembered by posterity with grateful appreciation.

The American Jewish Committee tenders to the family of Baron Edmond de Rothschild its deep sympathy.

Upon motion, adjourned.

Morris D. Waldman
Secretary.
To the Members of the American Jewish Committee:

The situation of our brethren in Germany and its repercussions in other countries, especially our own, continue to be the chief concern of your Executive Committee. The many problems presented are carefully studied and earnestly discussed with a view to initiating action which may lead to their solution, and frequent meetings of your Committee are held for these purposes. In addition, the officers and the executive staff confer with the many individuals and groups who, in the course of the year, come with constructive suggestions. Our underlying principle continues to be, as in the past, to do only the things which, in the considered opinion of your Committee, will, directly or indirectly, help our fellow-Jews in Germany, and which will strengthen the capacity of the Jews in the United States to help the Jews of Germany and those of such other countries as have been adversely affected by the pernicious influence of Nazi false doctrines.

I. THE JEWISH SITUATION IN GERMANY TODAY

Contrary to some reports and rumors, there has not been any improvement in the situation of the Jews of Germany. Indeed, the events of the past year show that the men now in control of the government are determined to go forward with the completion of the program begun in April 1933, of degrading the Jews and Christians of Jewish descent to a status beneath that of aliens.

Since the last annual meeting in December 1933, the only important so-called "legislation" was the publication just a year ago of a new labor law, abolishing the entire body of labor legislation enacted under the Empire and the Republic, dissolving labor unions, prohibiting strikes and lockouts, and vesting dictatorial powers in district trustees, whose decisions are final in all labor questions and disputes. Though not discriminating specifically as against
Jews, the new law provides that only members of the
German Labor Front, an exclusively so-called "Aryan"
body of employers and workers, may be appointed hon-
orary labor representatives in commercial and industrial
enterprises.

Subsequent to the promulgation of this edict no legisla-
tion of any importance has been announced, but there have
been many judicial decisions and administrative regula-
tions which indicate that the edicts which have been placed
on Germany's statute books are regarded by the courts
and the administrative authorities as so many general sug-
gestions whose application is left entirely to the resource-
fulness and ingenuity of the judicial and executive organs.
In the current volume of the American Jewish Year Book,
no less than 30 pages are given over to a list of events
selected from many, which show more vividly than any
general description the direction which the maltreatment
of Jews, and other so-called "non-Aryans," is taking.
These events included such humiliating actions as requir-
ing Jewish students at universities to procure registration
cards of a special color; legalizing the cancellation by pub-
lishers of contracts with Jewish authors; prohibiting Jew-
ish doctors and dentists, in cities of 100,000 or over, without
excepting war veterans, from employment by health
insurance panels; prohibiting Jewish law students from
serving the apprenticeship required of all applicants for
admission to the bar; discharging all Jewish employees
of the railroad administration; excluding Jewish medical
students from clinics; introducing a *numerus clausus* for
Jews in schools of art, music, pedagogy and social service;
forcing Jewish children to give the Hitler salute when
teachers enter or leave classrooms; permitting employers
to dismiss employees solely on the ground that they are
Jews; abolishing pensions for retired rabbis; raiding head-
quarters of Jewish organizations; forcing Jewish high-
school students to attend lectures on "racial science" which
teaches inferiority of Jews; forbidding Jewish youth organ-
izations to wear any kind of uniform; circulating song-
books for children containing such titles as "Death to
Judah," "March to Berlin to Make Jews Feel Our Strength," and "Hitler is the Germans' Protector Against the Jews"; and many others.

These harassing restrictions apply chiefly to Jews in professional and academic fields. But Jews engaged in business were also maltreated and abused. This is shown by the many appeals by Nazi leaders, from Hitler down, instructing their followers not to interfere with business enterprises in the hands of Jews. It is clear, however, from the fact that such appeals are frequently repeated, that the more rabid National Socialists still have the upper hand in this respect, that such interference is going on continually, and that the government cannot effectively check it without embarking upon a policy which would be in direct opposition to a tremendous number of their following, who had been prepared for such anti-Jewish tactics by thirteen years of persistent agitation.

Such agitation shows no sign of abatement. It is indulged in by the heads of the government who avail themselves of every opportunity to heap slurs and abuse on the Jews of Germany and on Jews everywhere else. Many newspapers continue to publish defamatory articles of a most virulent type. The leaders in this chorus of scurrility are those papers which were or are still the personal mouthpieces of the Nazi leaders—the Voelkischer Beobachter, formerly edited by Hitler; the Angriff, edited by Goebbels; the Westdeutscher Beobachter, edited by Robert Ley, the head of the German Labor Front; and Der Stuermer and the Fraenkische Tageszeitung, edited by Julius Streicher, Governor of Middle and Lower Franconia. Besides the harangues of officials and the outbursts of the press, the hue and cry against the Jews is taken up by an army of writers through a flood of pamphlets and books in which Jews are held up to scorn, ridicule, and obloquy.

A few illustrations will serve to show the content and shamelessness of this propaganda. Early in November 1934, in a speech in Weimar, Adolf Hitler declared that he rejoiced that the 60,000 refugees, to whom he referred as criminals, are out of Germany, and expressed the hope that many more will follow. Later in the same month, in an address before the newly-created National Health
Committee, Dr. Wilhelm Frick, Minister of the Interior, declared it to be the duty of the members to purify the German nation of Jewish blood mixture, through strict adherence to "racial" principles. In December, the Ministry of the Interior issued a press statement explaining that the German race policy aims only at Jews and not at Japanese or Hindus, which were styled "ancient nations of high culture." In extending New Year's greetings to the readers of Der Stuermer, Streicher expressed the hope that the year 1934 would see the annihilation of the Jews. In January 1934, in a public address in Upper Silesia, Franz von Papen, then Vice-Chancellor, declared that Germany intends to proceed with the racial policy and "to make Jews disappear from public life in Germany." About a week later, the same thought was expressed, in a newspaper article, by Wilhelm Kube, former leader of the Nazi faction in the Prussian Diet, now governor of Brandenburg. A few days later, in characteristically intemperate language, Julius Streicher urged a boycott of not only businesses owned by Jews, but also those formerly owned by Jews and transferred to non-Jews, even if such a boycott should result in further unemployment. In February, the Westdeutscher Beobachter, edited by Robert Ley, declared that so long as a single German remains unemployed, the entrance of Jews into agriculture is impossible. In April, in an article published in the journal of the National Socialist Jurists Association, Dr. R. Foerer, Director of the Law Courts, advocated that permission to marry be accorded to only "race-pure, healthy, full-fledged German citizens."

Probably the most outrageous instance of anti-Jewish propaganda during the year was the publication in May 1934 of a special "Ritual Murder Number" of Der Stuermer in which virtually the entire paper was given over to articles on this infamous accusation, and charges that Jews are planning the most gruesome "ritual murder" of Hitler and his followers. These articles were adorned with shamelessly indecent illustrations. This publication was permitted to pass without a word of public rebuke from the government, but when, in June, the Juedisches Familienblatt published a special supplement refuting the
ritual murder accusations of *Der Stuermer*, the supplement was confiscated on the ground that it was likely to arouse disquiet among the population.

In the meantime, the legal status of the Jews and other “non-Aryans” remains undefined. Technically, insofar as the so-called “Aryan paragraph” does not apply to them, members of these groups still retain the status of full-fledged citizens; actually, however, they are deprived of rights which are enjoyed even by aliens in all civilized lands. That the government has been studying the subject is indicated by statements made by officials or other persons close to the administration. Thus, in November 1933, Alfred Rosenberg, official philosopher of the Nazi movement, declared that the government will recognize the German Jews as a national minority when they are isolated in a special territory within Germany—in other words, a ghetto. In January 1934, Helmut Nicolai, president of the Government of Magdeburg, published a scheme for citizenship in the Nazi state in which he proposed the division of Germans into four groups: (1) full-blooded “Aryan” German citizens; (2) foreigners residing in Germany; (3) Germans residing abroad; (4) German citizens of “alien” blood, particularly Jews, Poles and gypsies of German citizenship who shall have protection of the German state but may not hold public office, marry “Aryans” or practice certain professions. It will be noted that this plan, in which “German citizens of alien blood” are the lowest class, corresponds to the actual situation of the Jews of Germany who are excluded from public office and from practically all professions.

The results of almost two years of this ruthless oppression of the Jews are not as widely known as they deserve to be. Announcements thus far made indicate that in Southern Westphalia a total of 7,200, and in Prussia no less than 10,000 Jews who had been naturalized have been deprived of their citizenship. Recently in a cabled news dispatch to the *New York Times*, dated Berlin, December 8, 1934, a comprehensive review was given of the social and economic havoc which has come in the wake of the Nazi anti-Jewish policies. The figures given are either estimates of the Central Committee for Relief and Recon-
struction, established by the Jewish community, or official government statistics. Following is a bald outline of the appalling facts:

Over 60,000 German Jews and from 25,000 to 30,000 Jews of foreign nationality have left the country.

About 2,000 civil employees with academic preparation for their callings, have been discharged.

About 4,000 Jews in various branches of the legal profession have been ousted from this field.

About 4,000 physicians have been excluded from the health insurance service, from which 90% of German physicians derive the bulk of their professional income. (The Central Committee estimates that 2,000 former physicians are now dependent on charity.)

The 10,500 Jews formerly engaged in public health and social service have been deprived of their positions.

No fewer than 800 college and university professors have been ousted from their positions because they are "non-Aryans;" of this number, 350 have been deprived of all government aid since October 1, 1933.

Of the 1,200 Jewish teachers in state elementary and secondary schools, all but 300 have been dismissed.

With very few exceptions, all of the 1,200 Jewish journalists and writers have been expelled from their positions.

About 2,000 Jewish actors, singers, and vaudeville artists are excluded from employment.

Although the authorities have forbidden interference with the business of Jews, 30,000 of the 80,000 Jews employed in business firms have lost their positions.

A total of 35,000 applications for employment were received by the Jewish employment bureau in Berlin, during the last three months of 1933, chiefly from former employees of banks, business houses, and industries.

A total of 90,000 shopkeepers have applied for assistance to the various Jewish economic aid bureaus.

Stupendous as this calamity is, the Jews of Germany have not allowed themselves to yield to despair. Dismayed and humiliated by the degradation to which they have been subjected, they are nevertheless endeavoring, with the traditional tenacity and fortitude of our people in the face of disaster to adjust themselves as much as
conditions permit, to their new situation. They have set up a central representative body comprising departments for relief, financial aid to businessmen, retraining of the unemployed for occupations which are not yet under the ban, the promotion of cultural activities, repatriation of foreign Jews, emigration, and settlement in Palestine. The community has found it necessary to establish a school system of its own for the education of its children, for whom attendance at public schools is frequently made intolerable. Already 15,000 of the 60,000 Jewish children of elementary and secondary school age are being instructed in these schools which, incidentally, give employment to a large number of the Jewish teachers ousted from their positions in the state schools.

In these efforts at adjustment, the Jewish community does not always have the cooperation of the authorities. Difficulties are encountered especially in efforts to train Jews for farm work. These are meeting vigorous opposition from Nazi quarters. In November 1933, the Munich Landpost, organ of Nazi peasants, printed a warning to Jews not to train for agriculture because German soil belongs to Germans only, and advised them to leave Germany altogether. A Jewish landowner in Mecklenburg, who employed a number of young Jews, was arrested by the Secret Police and only released when he undertook to dismiss all these Jews. The Chamber of Agriculture for the Province of Brandenburg has issued instructions to all peasants that only "Aryans" are to be admitted for training in land work. At Giessen in Hessen the peasants were threatened that they would be boycotted if they did not dismiss all the Jews whom they had in training.

Despite these difficulties, the Jews of Germany are courageously proceeding in their efforts to adapt themselves to the deplorable conditions which have been forced upon them. And the only voice which condemns this unprecedented injustice is the voice of religion, expressed at great risk by courageous Protestant ministers and Roman Catholic prelates.

As has already been reported to you, the American Jewish Committee has been watching events in Germany not only during the recent crisis, but for a number of
years preceding it. Several trips were made by trained investigators and members of The American Jewish Committee in 1928, 1929, 1930, 1931 and 1932 as well as in the past year, 1934. On a number of occasions the Committee called special conferences to discuss the German situation. All along, your Committee has been in close touch with the conditions and has corresponded and met with the leaders of responsible Jewish organizations of this country and abroad, in an effort to undertake useful action. Difficult as the situation is, the American Jewish Committee has brought its influence, and will continue to do so, in behalf of the harassed Jews of Germany.

II. OTHER CENTERS OF INTEREST ABROAD

Your Committee has followed with great concern the spread of anti-Jewish doctrines and the rise of anti-Jewish movements in various countries. The advocates of these programs directed against the Jews have been stimulated both by the apparent success of the German National Socialists in capturing political power and by the propaganda being spread in many countries under the direction of the Nazi foreign Propaganda Office. Even in Great Britain, the Black Shirts of Sir Oswald Mosley reached in April what since has appeared to be the pinnacle of their success in attracting a crowd of 10,000 to a rally in Royal Albert Hall, London. Mosley declared that his movement excluded the Jews "because as a class they are hostile to us." As a result of the disgrace into which Hitlerism fell, following the events of the "bloody week-end" of June 30, 1934, and the withdrawal of the support of Lord Rothermere's newspapers, the influence of Mosley's movement has considerably declined.

But the effect of the National Socialist anti-Jewish propaganda has been most heavily felt in those countries adjacent to Germany which are inhabited by German-speaking peoples and which therefore are considered objects of her territorial expansion; namely, Austria, Danzig, and the Saar Basin, and even Switzerland. It has also given fresh impetus to existing anti-Jewish agitation in Poland, Roumania, and several other countries at considerable distances from Germany.
Austria

Austria, bound by ties of language and culture to Germany and suffering severe economic distress, has been the scene of serious struggles in which the welfare of the Jewish population was of great concern. Chancellor Dollfuss had, up to the time of his assassination, refused to allow Nazi agitation against the Jewish merchants, professional people, and students to go unchallenged. Although on September 15th, 1933, he had outlined his plans for a “Christian-German state on Fascist lines,” he gave unequivocal assurances that there would be no discrimination against the Jews. Yet, there came not infrequent threats to the alleged Jewish “domination” of Austria on the part of high government and Church officials, including Judge Ranzenhoffer of the High Court. The timely warning from George H. Earle, then American Minister to Vienna, and public statements from certain Catholic bishops, as well as Prince von Stahremberg, leader of the Heimwehr, tended to clear the atmosphere. However, early in the spring of 1934, came reports of open discrimination against Jewish doctors, radio artists, bank clerks, etc.; and the serious economic situation of the Viennese Jews was revealed on Passover when 30,000 of the 100,000 Jewish families in the city were forced to seek relief. After Chancellor Dollfuss had been murdered by Austrian Nazis in an attempted revolution, Dr. Kurt Schuschnigg, Minister of Education in the Dollfuss Cabinet, was chosen Chancellor.

Although Chancellor Schuschnigg’s accession to power left the Jewish community somewhat apprehensive because of the growing strength of the Nazi movement, he proclaimed his desire to follow in the footsteps of his martyred predecessor. In an interview in Geneva after the meeting of the League of Nations’ Assembly, he declared:

“There is equality for all according to their outward and inward attitude toward the State and society. Thus, reports of discriminatory treatment current abroad are not true. It is true, however, that the specific character of the Jewish question in Vienna is primarily due to the political condition of the post-war naturalization system, strengthened by the Jewish influx from eastern Europe.
As a consequence, there has been a certain reaction, but the law protects all citizens equally if they are loyal."

Nevertheless, since Chancellor Schuschnigg's accession, your Committee has been forced to take notice of the apparently growing discrimination against Jewish professional men and business people which is expressed in practice if not by legislation. Although the new regime is subject to the most intense pressure from National Socialist circles, assurances have been given of the desire on the part of the present government to safeguard an independent Austria. In spite of the disturbing reports of various discriminations against Jews, we have very recently received somewhat reassuring advices from a highly authoritative and influential source which lead us to hope that in spite of the Nazi pressure on the public authorities in that country, the position of the Jews will not be adversely affected. And, while recent reports of discrimination at a Vienna Hochschule may justify some misgivings, the opinion prevails that such events are only single cases which will not permit generalization.

In the meantime, your Committee has endeavored to keep in close touch both with Jewish and non-Jewish organizations and individuals, has had a number of conferences on the subject, and has submitted its recommendations and proposals for the advice and consideration of the Joint Council of the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith.

POLAND

The situation of the Jews in Poland has continued to engage your Committee's close attention. Early in July, the Secretary of the Committee paid a visit to that country, and conferred with a number of leaders. His visit was followed later in the summer by a visit of Mr. Neville Laski, co-chairman of the Joint Foreign Committee. The Polish government had made strenuous efforts to prevent the violent agitation of the Endeks (National Democratic Party), a political party with an avowed anti-Jewish program. Despite the signing of a non-aggression pact with
Germany, an act which was commonly regarded as signifying a change in Polish foreign policy, the Nazi example was not followed by the Government. On February 11, 1934, Bronislaw Pieracki, Minister of Interior, declared in the Sejm that the government would not tolerate "race and national conflicts because they are alien to the historical spirit of the Polish people." Yet, the government was constantly subjected to the political influence of the anti-Jewish parties.

In the spring of 1934, the youthful elements in the Endeks organized a national radical party, known as the Nara, demanding immediate elimination of Jews from citizenship and professional and public life. This intense propaganda and agitation resulted in the assassination on June 15, of Colonel Bronislaw Pieracki who had opposed the growth of anti-Semitism. Wholesale arrests of the Nara leaders followed, and the government suppressed the Nara movement and forbade the publication of its official organ.

The desperate economic condition of the Polish Jews is ground for profound anxiety. In a memorandum submitted to the Government, the Jewish Economic Committee of Warsaw declared that between 60 and 80 per cent of Jewish workers are unemployed, 200,000 Jewish families are living below the poverty line, 100,000 Jewish families are utterly destitute, and Jewish professional people are finding it increasingly difficult to earn a livelihood. In an address to the Central Organization of Jewish Merchants in Warsaw, last April, one of the Jewish leaders declared that 75% of the Jews living in small towns are near starvation.

The foreign policy of Poland has undergone substantial change during the past year. It appears now that she is pursuing a policy independent of France, her supposed ally. The non-aggression pact with Germany has already been referred to. However, the Committee has been assured by high officials of the Polish government that this does not imply an acceptance of the domestic policies of the National Socialist government, or sympathy with its aims, any more than Poland's treaty with Soviet Russia would signify an acceptance of her form of government.
And yet, when during the sessions of the League Assembly in September, Foreign Minister Beck announced that

"Pending the bringing into force of a general and uniform system for the protection of minorities, my government finds itself compelled to refuse as from today all cooperation with international organizations in the matter of supervision of the application by Poland of a system of minority protection,"

fears were expressed that the Jewish minority in Poland would suffer. However, assurances were given that this declaration was in no wise directed against them. Polish Jewish leaders and newspapers expressed regret at the loss of this safeguard and symbol, although they generally agreed that in practice it had meant little. As a matter of fact, however, the Jews of Poland do enjoy many rights which were denied them under the Tsarist government, and the great problem of the Jewish minority is an economic and social, rather than a legal, one. For many months past there have been frequent reports of the distressing economic conditions of the Jewish population of Poland and severe criticism of the Polish government, charging that the government not only has failed to improve their conditions but has actually pursued a deliberate policy of discrimination against the Jews. Complaints of the same tenor were submitted by some Jewish deputies in the Polish Parliament who have called attention to the excessively disproportionate burden of taxation placed upon the urban population, of which the Jews constitute a high percentage. Strictures have also been made at the government's failure to employ Jews in its service and in government industrial monopolies.

Though the Polish government has failed to satisfy the major complaints of the Jewish citizenry, a more searching study of the Polish Jewish problem should be made, and a fuller realization of the complexities involved should be borne in mind. That the economic condition of the Polish Jews is desperate, is unhappily true. Undoubtedly, too, the administrative officials exercise discrimination from time to time and certain legislation bears with particular hardship upon Jews. Attacks on the government have
failed to take into consideration either the economic difficulties of Poland in general or the special dilemma with which the present government is faced.

The policy of the Polish government shows plainly a preference for the agricultural over the urban interests. The government is also influenced by its desire to pursue an independent course in international matters. Finally, the government is severely handicapped because of the prevailing economic depression in Poland. We believe that the government of Poland recognizes in the Jewish population one of the country's most valuable assets, the more so since they are a minority without irredentist ambitions. A satisfied Jewish population would immeasurably strengthen the government's position in Poland and with Jewish communities in other countries. We have received assurances from high government officials here and abroad that the authorities are aware of the liability to the state of large masses of unemployed and dissatisfied people. Apart, therefore, from any personal views that may be entertained by individual officials, consideration of state would dictate a policy of helpfulness to the Jews. Such a policy, however, is impeded by the fact that a vigorous and vehement opposition to the government stands ready at all times to exploit for its own political ends every manifestation of the government's concern for its Jewish citizens. Thus, even if economic conditions could make it possible for the government to open up the doors widely to civil service, or to relieve the urban population of taxation by shifting the burden of taxation more largely on the peasantry, or substantially to increase public appropriations for Jewish schools and charitable institutions, those measures would be eagerly capitalized by the opposition party. Because of the widespread prejudices prevailing among the population, any conspicuous manifestation of pro-Jewish sympathies on the part of the government would furnish an effective weapon to the opposition in their efforts to overthrow it. The government is thus impaled on the horns of a dilemma.

Since the situation is most complicated and difficult, it can, in the opinion of the Committee, only be aggravated by the barrage of criticism and abuse of the government,
especially on the part of Jews outside of Poland. This view has also been expressed within Poland itself by Doctor Joshua Thon, President of the Club of Jewish Deputies in the Polish Sejm, who, in an address before that body on November 6, 1934, pointed out that neither the political situation of the Jewish minority nor their economic hardships were purely Jewish questions.

We propose, as heretofore, to continue to watch the situation of our brethren in Poland and to make such representations as events may dictate. At the same time, we realize that Jewish organizations interested in the welfare of the Jews of Poland must concern themselves with constructive measures to improve the economy of Poland and to help in any way they can to promote trade between their respective countries and Poland. We are confident that to the extent that business in Poland is improved, the economic situation of its Jewish population will be improved. Also, we believe, a fair and helpful attitude on the part of Jews throughout the world is likely to evoke more sympathetic consideration of the problems of the Jewish population by the government and promote a friendlier feeling toward the Jews among the non-Jewish population that will make them less receptive to the agitation of the Jew-baiters.

DANZIG

Ever since the Nazi victory in Germany, the Free City of Danzig, although under the nominal control of the League of Nations and Poland, has come into the National Socialist orbit. The Senate of the Free City has fallen under the domination of the Nazi leader, Albert Forster, and has been made practically a district of the German party.

As a result, the National Socialist press is given free rein; and complaints arising out of the provocative attitude of the Danzig Nazis are given little consideration by the government. The professions and trades have been largely organized on a corporate basis, and the Aryan clause is widely applied. A systematic boycott against Jewish
doctors, dentists, and druggists is having a serious effect on the economic life of these people. Furthermore, the government is practically approving such a policy by removing all Jewish members from public health boards and medical chambers.

**SAAR BASIN**

The Saar Basin, with its 97 per cent German population and the strong probability that on January 13, 1935, it would be incorporated into the German Reich, has, despite its present League administration, been the scene of vigorous Nazi agitation. In an effort to assure a vote favorable to Germany in the plebiscite, the National Socialist leaders in the Saar have not refrained from stirring up anti-Jewish feeling. The Franco-German declarations on the protection of inhabitants of the Saar after the vote, have given at least one year’s security to the Jews, in the event that the Basin is turned over to Germany. After that time, however, there will be no formal bar to the application of the “Aryan paragraph.” Already, many of the 4,000 Jews in the Territory have made preparations to leave.

The Committee has studied this situation closely and, in agreement with other important Jewish organizations, has refrained from any action, direct or indirect, in the plebiscite, this being an internal political matter, but has cooperated in efforts to secure permanent guarantees for equal political, religious and economic rights of inhabitants of the Saar belonging to minority elements in the population.

**SWITZERLAND**

The German parts of Switzerland have, likewise, felt the effects of National Socialist doctrines. Here, however, it has been principally a press campaign centered about a few National Socialist and anti-Jewish newspapers. In order to prevent the spread of the libelous statements made in these papers, the Swiss Jewish community has assisted certain individuals in bringing action against these propagandists. At Berne and Basle, suits involving the “Protocols of the Elders of Zion” have been started, and once more in order to demonstrate their false, malicious, and
libelous character, experts such as Chaim Weizmann, Paul Miliukov, Count du Chayla and Henri Sliosberg have given evidence for the plaintiffs. Your Committee has furnished the Swiss community with information gathered in the course of its long interest in the question.

ROUMANIA

The Jews of Roumania have also been forced to face an anti-Jewish movement which is again recurrent after stimulation by the example of Nazi Germany. Serious outbreaks, led by the forces of Nicholas Cuza and Codreanu, have taken place. While attending the synagogue on a Friday, thirty Jewish families living at Dalanceana heard the bells of a nearby church ringing as a signal for an anti-Jewish attack on their unguarded homes. Dwellings and shops were sacked and goods were destroyed. Those accused of instigating the attack were freed by a jury at Czernowitz. Ritual murder accusations have been made in the urban press without interference from the government. Furthermore, laws have been proposed which would discriminate definitely against the Jews by legislative action and set them apart from the majority population. Dr. William Fildermann, President of the Union of Roumanian Jews, has addressed several letters to the Prime Minister and to the King with reference to these discriminatory laws. Until the assassination of Premier Ion Duca by the anti-Jewish Iron Guard, the government had attempted to suppress manifestations of racial intolerance. His death, and the subsequent release of those accused of plotting it, have left the Jewish community somewhat apprehensive. We have been informed that the United Roumanian Jews in this country have made representations to the Roumanian Legation in Washington, regarding legislative proposals which are likely to affect adversely the situation of Jews in Roumania.

LATVIA

Your Committee has had the opportunity of getting first-hand information from several reliable sources about conditions in Latvia. With the accession to power of Karl Ulmanis and a fascist government under the slogan "Latvia
for Latvians," various acts of discrimination against Jews have come to your Committee's attention. Subsidies for Jewish cultural enterprises have been withdrawn; many Zionist leaders have been imprisoned, ostensibly on the ground of their being Socialist agitators; Jewish doctors and professional workers have been dismissed under suspicious circumstances; and, in general, it appears that efforts are being made to restrict the freedom of activity of the Latvian Jews.

**SOUTH AFRICA**

In South Africa, where the large German population has been subject to Nazi influence, the falsity of a newspaper allegation that the Jews had planned to control the world was laid bare by judicial proof. A leader of a local National Socialist cell claimed to have obtained from a synagogue a secret document alleging, in line with the notorious Protocols, that the Jews plotted for the control of the universe. After examining the evidence, the Court, in a long opinion, concluded that the defendant was a hopeless fanatic and "an ignorant forger." As for the Protocols of the Elders of Zion, Sir Thomas Graham, who delivered the judgment of the Supreme Court, called them "an impudent forgery, obviously published for the purpose of anti-Jewish propaganda." The South African government has vigorously acted to suppress all inflammatory libels against the Jews there. The Board of Jewish Deputies of South Africa has kept us continuously informed of its activities.

**LATIN AMERICAN COUNTRIES**

Your Committee has also collaborated with the Comité Contra las Persecuciones Antisemitas en Alemania, of Buenos Aires, Argentina, in their work of education and defense of civil liberties in South America. Both in the Argentine and in Brazil, fascist groups have carried on campaigns against Jewish citizens. In Mexico, the German Minister protested to the Government against the boycott carried on by the Jewish Chamber of Commerce. The Chamber retaliated by charging that the Hitler government was supporting anti-Jewish propaganda in Mexico.
Canada

In Canada, also, German National Socialism has found fertile soil. Although there have been no organized political parties supporting Hitlerite principles, anti-Jewish agitation has sprung up. Your Committee is cooperating with the Canadian Jewish Congress in refuting through a legal process the old ritual murder libel which had been once more revived by an anti-Jewish newspaper published in Winnipeg. The Court has handed down a temporary injunction against the printing of the newspaper in question, and an argument in support of a permanent injunction is to be heard in the near future, on the basis of a new law adopted last April by the Manitoba Provincial Legislature, which provides that any member of a race or creed may apply to the courts for an injunction against the publication of libellous matters. Your Committee has furnished material and has offered legal advice to the plaintiff's counsel.

Anti-Jewish Agitation in Salonika

In April 1934, it was reported in the press that a violent anti-Jewish agitation had been launched by the Greek newspaper *Makedonia*, published in Salonika, the principal organ of the E. E. E., the Greek Nationalist Liberty Party. Recalling that when in 1931 a similar agitation by the same newspaper had led to the destruction of one of the Jewish quarters of the city by a mob which set it on fire, rendering thousands of Jews homeless, and that on that occasion former premier Eleutherios Venizelos had vigorously condemned the agitation, a member of the Committee, personally acquainted with Mr. Venizelos, requested the latter to use his influence to put a stop to this dangerous agitation. Several weeks later a report published in the press stated that, in an interview with a deputation of Jewish leaders, Mr. Venizelos repudiated the attacks of the E. E. E., and pledged himself to work to bring about the removal of existing antagonism of the Liberal Party, of which he is leader, toward the Jews of Greece. Owing to this antagonism, the situation of our brethren in Greece is uncertain and requires careful watching.
RUSSIA

In November 1933, the Union of Orthodox Rabbis of the United States and Canada solicited the cooperation of your Committee on behalf of sixteen Jewish scholars, several of them rabbis, who had been sentenced by the Russian government to three years' imprisonment at hard labor on the alleged charge of attempting to leave the country illegally. According to information given to the Union of Orthodox Rabbis, the men in question were induced by agents of the Russian secret police to attempt to leave the country. It was stated that this is not an unusual practice where the authorities wish to find a pretext for the deportation of persons they regard objectionable, such as those involved in this case, who persisted in their religious studies and observances, which, though not illegal, are nevertheless bitterly opposed by certain elements in the Soviet regime. After their arrest these sixteen men were kept in jail for eight months before trial. They were unable to secure counsel for the reason, we were informed, that no attorney is permitted to defend any clergyman or other ecclesiastical functionary. The men were found guilty and sentenced to three years' imprisonment, whereas the usual penalty for this offense is imprisonment for from three to six months.

The Union of Orthodox Rabbis requested your Committee to cooperate with Dr. William I. Sirovich, of New York City, a member of the House of Representatives, who was taking an interest in the case. The Committee promptly communicated with Senator Robert F. Wagner of New York, a member of the Senate Committee on Foreign Relations, who at once agreed to look into the matter. A few days later we were informed that Senator Wagner and Dr. Sirovich had received word from the office of the Soviet Union Bureau in Washington, which had communicated regarding the matter with the Soviet Government, that a cablegram had been received stating that all the persons held had already been or were about to be released.

Early in October, a report appeared in the American press to the effect that the Soviet Government had liberal-
ized its attitude toward certain groups of the population formerly denied the right to vote, which implies deprivation of a number of elementary human rights. It was stated in this report that among the classes to whom the franchise was restored were members of the clergy.

Your Committee secured a translation of the decree of October 1, 1934, of the Soviet Central Executive Committee relating to elections to local and republican Soviets, upon which this report is based. A study of the text revealed the fact that "former and present clergy of all religions" are still not reckoned among those "who earn their living by productive and socially useful labor," who alone have the franchise; while "persons who are employed for, or elected to administrative business and technical positions in religious communities for the service of religious ritual and premises (choir-singers, organists, door-keepers, bell-ringers and the like, also members of church councils)" are not deprived of electoral rights. There is, however, a way to salvation left open to clergymen, for the fourth paragraph of this decree reads:

"Persons who in accordance with the constitution of the RSFSR have been deprived of the electoral rights as belonging to the class of exploiters (landlords, capitalists, clergy, etc.) may be restored in their rights provided they have engaged in productive and socially useful labor during the course of five years, and have proven their loyalty to the Soviet regime. They can also be enfranchised before this period on appropriate intercessions if they are members of trade unions and have recommended themselves through honest labor."

This was probably the basis of the press report of the liberalization program, so loudly proclaimed by the Soviet Government. Your Committee has been informed by a group of distinguished Jewish scholars in countries bordering on Russia that the teaching of religion to children up to eighteen years of age is still forbidden, in the country, when done in groups of more than three, and a number of other restrictions on the free exercise of religion are still in force, making the prospects for the very survival of religion extremely dark. Your Committee hopes that in
the course of the diplomatic relations with the Soviet Government which have been ushered in by the recognition of that government by the United States, our government may find an appropriate occasion to impress upon the Soviet Government that the American people, of all creeds, would cordially welcome a more humane attitude toward religious functionaries and a more liberal policy toward religious education.

We are encouraged in this hope by the re-statement of the traditional American policy relating to the freedom of religious worship by President Roosevelt in his correspondence with Mr. Litvinov, Foreign Minister of the Soviet Union. In his letter to Mr. Litvinov, the President wrote: "As you well know the government of the United States since the foundation of the Republic has always striven to protect its nationals in the free exercise of liberty of conscience and religious worship, and from all disability or persecution on account of their religious faith or worship and I need scarcely point out that the rights enumerated below are those enjoyed in the United States by all citizens and foreign nationals, and by American nationals in all the major countries of the world."

In this connection, we note with dismay the spread of anti-religious movements in countries in both the Old and the New World. Along with our Catholic and Protestant fellow-citizens, we voice our protest against the suppression of religious liberty and freedom of conscience wherever and whenever such suppression is attempted.

The Committee desires to express its deep appreciation of the readiness of the Honorable Cordell Hull, Secretary of State, to meet representatives of your Committee and to discuss with them our problems helpfully and sympathetically.

III. DOMESTIC MATTERS

ANTI-JEWISH AGITATION IN THE UNITED STATES

During the past year, the anti-Jewish movements which sprang up in 1933 as a result of the course of events in Germany suffered serious setbacks. Following the events in Germany during what is generally called the "bloody
week-end" of June 30, 1934, the Nazi movement in Germany was widely discredited, and the influence of Nazi propagandists in this country was materially reduced. The assassination of Chancellor Dollfuss of Austria served further to weaken sympathy for Hitlerism. In New York City, the Nazified German societies organized the so-called German American Economic Committee, known generally as Dawa, a name composed of the initials of its name in German, Deutsch Amerikanische Wirtschafts Ausschuss. This body made energetic efforts to foment a boycott in reply to the anti-Nazi boycott with accompanying anti-Jewish agitation of a virulent kind. The efforts of the Dawa to spread its activities to other cities are, we understand, not meeting with much success.

Another setback to Nazi propaganda resulted from the revelations made public by the Congressional Committee, headed by Representative John W. McCormack of Massachusetts, which is investigating un-American movements. The public hearings held by this Committee in various parts of the country have helped to inform the American people of the scope and nature of activities and agitation entirely at variance with the traditions of fair-play and human equality which have always been basic in this country. Nor have the antics of the Nazi leaders here, their ludicrous efforts to inject Jew-baiting into politics, added to their prestige.

It would be a grave mistake, however, to believe that the danger to the Jews of America from this source is past. The public tactics, often bungling and crude, of the Nazi organizations, are accompanied by more subtle methods which, because of their private nature, are often impossible to counteract. Within recent months, Nazi propagandists, including diplomatic and consular representatives of Germany, have succeeded in arranging to address private meetings of influential clubmen and clubwomen, members of college and university faculties, and the like. These meetings are not advertised, and invitations to them are issued to carefully selected persons whose receptivity to Nazi doctrines can be more or less relied upon. Often no time is permitted for discussion of the speaker's remarks. From what your Committee has been able to learn these
speakers address themselves chiefly to efforts to justify the anti-Jewish policies of Nazi Germany, by making statements which are false and misleading regarding the number and activities of the Jews of Germany, and casting unjustified aspersions upon their good name. It is obvious that among the members of audiences thus addressed many do not know the truth. Lacking an opportunity to hear the other side, these persons become centers for the dissemination of misinformation in their business and social circles. This dangerous form of propaganda has naturally engaged the close attention of your Committee, and the members are earnestly requested to be on the watch for instances of it in their own communities.

Parallel with the subversive activities of Nazi propagandists and their adherents there is the anti-Jewish agitation fostered by native American groups or individuals. This agitation is largely political, being essentially an effort to discredit the Federal administration by exploiting such anti-Jewish prejudice as exists in the country. This school of propagandists seeks to disseminate the notion that the policies of the government are inspired by a non-existent Jewish influence with alleged sinister designs. Some of this propaganda is circulated to paying subscribers in the disguise of confidential reports from Washington of "inside" information said to be not available through the regular channels of news. A great deal of ado is made by these retailers of falsehood about the number of Jews attached to the administration, many of whom have been in government service in previous administrations although not a single plausible charge of incompetence or malfeasance has been made against any of them. This nefarious practice of pretending that there is something sinister in the presence of Jews in office appears to have caused considerable uneasiness, even anxiety, among Jews, and some have even expressed the wish that all Jews in office would resign from their posts. Those who hold this view evidently do not realize that such a procedure would be an admission of the false charges, or an approval of the institution of a racial or religious percentage system in connection with appointment to public office, in the place of the traditional
sound American principle of conferring office upon those best able to do the work, regardless of their creed or ancestry.

These anti-Jewish agitators also try to raise another false and baseless issue, namely, that Jews as such foment movements subversive of law and authority. In support of this assertion, they produce falsified statistics and garbled statements. Those who have even an elementary acquaintance with the traditions cherished by our people during the two thousand years since the destruction of the Jewish state know that complete and unequivocal loyalty to the country of one's citizenship is a basic principle of Jewish life. Ever since the Babylonian exile, spiritual leaders from Jeremiah down have adjured the Jewish people to seek the peace and prosperity of the land in which they live, to pray unto the Lord for it, for in the peace thereof they would enjoy peace.

Students of the origin of the American form of government have pointed to the debt which the Colonial fathers owed to the inspiration of the Hebrew Bible. Lecky, the distinguished historian, expressed this debt in the famous dictum: "Hebraic mortar cemented the foundation of American democracy!" To millions of American Jews as well as to millions of Jews in other lands, therefore, the tenets of liberalism and democracy are the most dearly prized ideals. Any form of government, or economic system, which is based on, or maintains itself by, the suppression of the elemental bases of human liberty—freedom of speech, of the press, of association, of religious worship—is, therefore, abhorrent to them. Throughout their history, Jews have suffered at the hands of tyrants and despots of all varieties. These experiences have fortified the teachings of their sages, admonishing a reverence for the sanctity of the individual. While under our form of government every individual has the right to join a legally existing political party, Jewish teaching condemns all doctrines violating the Talmudic maxim that the law of the land is the law of the Jews. The vast majority of Jewish citizens of the United States who adhere to their religious traditions continue, therefore, to uphold the democratic American methods for achieving economic, social, and cultural progress.
Your Committee continued many of the activities along the lines which were reported to you at your last annual meeting. In connection with the situation in Germany our efforts were largely directed to spreading information. This was done through the distribution of books and pamphlets and in other ways which were deemed effective not only in casting the light of truth upon events abroad but also in laying the foundation for general goodwill as between Jews and non-Jews in the United States. A number of reprints of the report submitted by your Committee at your annual meeting last year, and special bulletins on various subjects were distributed in large editions. Being in close touch with dependable sources of information, the Committee was in position to keep currently advised of significant events of special interest to Jews, in many countries. The collection of this information is only one of the many useful functions of our research staff, whose facilities are utilized by many students of current affairs, lecturers and journalists who have found its services invaluable in the preparation of newspaper and magazine articles and books. Underlying these activities is the intensive and methodical work of collecting, digesting, and classifying a large number of facts. Newspaper clippings, pamphlets and books are carefully indexed and filed for quick reference. Not the least important of the many activities of the Committee’s office is the answering of inquiries of all sorts regarding Jewish matters of which there is a continuous flow into the office.

Your Committee has also been instrumental in making possible research activities on the part of others with regard to subjects of vital importance, such as the question of race, and in securing the publication of sound treatises on such subjects.

We have in the main, two objects to our educational activities:

First we desire to inform Americans and to stir their humanitarian feelings by a constant presentation of the true nature of Nazified Germany. There is real danger that, with the passage of time, people will begin to accept
Naziism as the Nazis themselves want to have it accepted; that they will be misled into forgetting the blows that Naziism has dealt to civilization. We must not permit this to come about. Our activity through speakers, through publicity to the press, through publications, through the radio, through the films, must concern itself day after day and week after week with the problem of keeping before the American people a true picture of conditions in Germany as they affect the Jews and as they affect all who believe in peace, in liberal doctrines, and in freedom of conscience.

Our second object is to attempt to immunize the American people against the virus of anti-Semitism spread by native demagogues. In this effort our work places the emphasis not on the Jews alone, nor even mainly on the Jews. We attempt, instead, to maintain among Americans of all faiths an appreciation of the traditional principles of our country. We seek in numerous ways to dramatize the values of our democracy, to point out that group hatred is a menace to the democratic structure of our country. Our second course, in short, is to strengthen in every way possible an adherence to the American way of living in tolerance, in amity, and in understanding.

It is not deemed necessary to give further details as the members have been kept informed through special bulletins, the reports of our field representative, and statements by members of the staff at regional conferences. A full statement on the subject was submitted to the mid-year meeting at Chicago on June 10, last.

A comprehensive program for future work has been carefully prepared. Although the results of such work are largely intangible and cannot be estimated, it is believed that, if prosecuted over a considerable period of time, efforts in this direction are bound to bear fruit.

Immigration

Early in the course of the present emergency, the American Jewish Committee as well as other Jewish organizations recognized the need for efforts for the removal of administrative hindrances to immigration to the United
States which, in the light of emergency, were unnecessarily burdensome. The efforts made in this direction by the Committee and by the Joint Council are fully described on pages 51-54 of the Twenty-Seventh Annual Report of the Committee. Thanks to the readiness of the officials of the State and Labor Departments to give sympathetic consideration to the unusual conditions facing intending immigrants from Germany, and particularly after the State Department regulations to consuls were issued in September 1933, following our representations, the administrative procedure has been simplified in several directions, with the result that the number of visas granted to applicants domiciled in Germany has been appreciably increased during the past four or five months. The number admitted was still very considerably lower, however, than the legal quota for Germany.

Perhaps the chief difficulty experienced by applicants for immigration visas is the requirement that they must prove that they are not "likely to become a public charge," (as the phrase has been newly construed during the present economic emergency) after arrival in the United States.

Should an alien succeed in satisfying the United States Consul to whom he applies for a visa that he is not "likely to become a public charge," such alien may, upon his arrival here, nevertheless in theory be required to furnish a bond to guarantee against his becoming a public charge. Until recently, the question whether the Secretary of Labor has authority, since the Immigration Law of 1924 was enacted, to accept such a bond, in advance of an alien's arrival, had been uniformly answered in the negative, pursuant to State and Labor Department regulations. This question was settled toward the end of 1933, following correspondence between the Joint Council and officials of the State and Labor Departments, in which the legality of the subsisting regulation was challenged by us. On December 26, 1933, the Attorney General of the United States, in reply to questions submitted by the Secretary of Labor on November 4, 1933, ruled that it is within the discretion of the Secretary of Labor to accept a public charge bond in advance of an alien's arrival in this country, and that, where this is done, a consular officer may not refuse to
issue a visa to the alien concerned on the ground that he is likely to become a public charge. The Attorney General's ruling supported an opinion on the same subject rendered previously by the Solicitor of the Department of Labor.

Though the new ruling will not make possible any large increase in immigration, it will facilitate the entry of many desirable persons who otherwise would be excluded, and thus prevent hardships resulting from a hitherto mechanical working of the laws not in harmony with their spirit.

The Joint Council also challenged the legality of a regulation of the two Departments in force for ten years, making it almost impossible for refugees from Germany outside of Germany to secure United States passport visas, their efforts to secure police certificates of character from Germany being almost invariably thwarted by the German police authorities under such circumstances. Following the opinion of the Attorney General above referred to, the State Department followed the example of the Labor Department in admitting the impropriety of this regulation, and an amendment of it has been prepared and is about to be promulgated. The late Max J. Kohler, on behalf of the Joint Council, prepared elaborate briefs in aid of our position on these questions.

During the past year there was a perceptible development of sympathy for refugees, and a growing sentiment in favor of the facilitation of their admission into the United States, although without any increase in existing quota restrictions, because of the continuing unemployment.

As has already been reported, following the submission by a representative of the American Jewish Committee of the proposal that a number of German Jewish children be placed temporarily in American homes, the Joint Council appointed a special committee to study this suggestion and make such plans for carrying it out as may be practicable.

A body known as the German Jewish Children's Aid, Inc., has been established to take charge of this activity, and a small number of children have already been admitted and placed in homes.
Early in March 1934, on behalf of your Committee, the late Max J. Kohler, Chairman of our sub-committee on immigration, filed with the Committee on Immigration of the House of Representatives a statement of objections against six bills then pending, all of which sought either to reduce existing quotas or to prohibit immigration entirely. The objections were based chiefly on the widely recognized unwisdom of enacting permanent legislation in times of emergency, when the aims sought can be achieved, as they had effectively been in the matter of immigration, by the stricter interpretation of existing law.

On March 13, the House Committee on Immigration agreed not to report these and other measures of the same purport.

**COMPLAINTS OF FALSE CHARGES**

The cooperation of the Committee was solicited by several business firms, including a large restaurant chain, which complained of widespread rumors falsely charging them with pro-Nazi sympathies, or anti-Jewish discrimination. Mindful of the importance of preventing injustice, the Committee subjected these complaints to a thoroughly objective investigation and, where our findings justified such action, submitted a report to the firms in question, clearing them of the charges made.

**THE OSMAN CASE**

The Committee also cooperated in arranging for the employment of counsel for Ralph Osman, a corporal in the United States Army who appealed from the decision of a court martial which had convicted him of violation of the Espionage Act of 1917. Representations made to your Committee on behalf of the young man indicated that anti-Jewish prejudice had probably affected the conduct of the trial. The decision of the court martial was set aside by the appeals court, and the corporal was freed. Subsequently he applied for, and was granted an honorable discharge from the army.
THE AMERICAN JEWISH YEAR BOOK

In September, last, the Jewish Publication Society of America issued Volume 36 of the American Jewish Year Book, compiled, like all the volumes of this series since 1909, in the office of the American Jewish Committee. The current volume was the sixteenth to be edited by the Assistant Secretary of the Committee. As is pointed out in the preface, the continuing crisis in the lives of our brethren in Germany is reflected in the present volume as it was in its predecessor. "Not only is a considerable part of the List of Events given over to occurrences affecting the Jews of that country, but some of the tragic effects are indicated also in the Necrology which includes the names of a number of distinguished German Jews who died by their own hands, and in the notices of appointments of scholars and teachers, ousted from the laboratories and the lecture halls of German colleges and universities, to positions of honor in the schools of foreign countries, where they were cordially welcomed."

The volume also contains a special article dealing with discussions of minority and refugee questions at the 1933 Assembly of the League of Nations, evoked by Germany's anti-Jewish policy. There are also biographical sketches of Doctor Hyman G. Enelow and Doctor George Alexander Kohut, two distinguished American Jewish scholars, who died during the preceding year. These articles were contributed by Doctor David Philipson and Professor Alexander Marx. Doctor B. M. Selekman, the Executive Director of the Associated Jewish Charities of Boston, contributed an article in which that distinctively American product, the Jewish federation for local social service, is subjected to a comprehensive critical analysis as to its strength and weakness especially as revealed by the impact of the prevailing economic depression.

Besides these special articles, Volume 36 contains a detailed list of events during the preceding year, the usual directories and lists, and the Twenty-Seventh Annual Report of this Committee.
SATURDAY SESSIONS IN NEW JERSEY NORMAL SCHOOLS

Recently, the cooperation of your Committee was solicited by leaders of the Jewish community of New Jersey in connection with the introduction of Saturday sessions in the Normal Schools of New Jersey. We were informed that a reduction in the school term, as an economy measure, was the object of the authorities, but that the Saturday session confronted Sabbath-observing Jews with the dilemma of violating their conscience or failing in their studies. Besides, the introduction of Saturday sessions in one section of the school system may be an entering wedge for the introduction of such sessions in other sections in which an even larger number of persons would be affected. The State Director of Education to whom representations were made by community leaders suggested the submission of a brief on the subject to the State Department of Education, and, at the request of the Committee, Mr. Louis E. Levinthal, of Philadelphia, an attorney, was good enough to prepare such a brief. The matter is pending.

OBJECTIONABLE MOTION PICTURES

The opportunity was afforded representatives of your Committee to attend previews of several motion pictures on topics of Jewish interest and to offer suggestions for the elimination of parts which in the opinion of the Committee were likely to have an unfavorable effect upon the relations between Jews and non-Jews. In one case, your Committee joined other organizations in registering protest against a production which was regarded as objectionable in numerous respects. This protest resulted in the decision on the part of the prospective exhibitor not to circulate the picture.

Your Committee is gratified to note that a number of Jewish religious organizations have joined with Christian bodies in an effort to eliminate indecency from motion pictures and from theatrical productions.
Cooperation with Other Organizations

As in the past, your Committee has cheerfully given its cooperation to other bodies, non-Jewish as well as Jewish, whose work converges upon the objects of the Committee, and it has enjoyed the help and encouragement of a number of organizations. We have been in very close touch with the Board of Deputies of British Jews through Mr. Neville Laski, its worthy president, whom we have the honor of having with us today; with the Joint Foreign Committee of that organization and the Anglo-Jewish Association, again through Mr. Laski and its other co-chairman, Mr. Leonard Montefiore. We correspond regularly with the Alliance Israélite Universelle, the Jewish Colonization Association, and other important and active bodies abroad with whom we exchange information and views. Last summer the President and the Secretary of the Committee were abroad and had an opportunity to confer with the officers of these organizations and to obtain first-hand information about matters of Jewish interest in a number of countries. Just about a year ago, the Committee sent representatives to the first convention of the Canadian Jewish Congress, with which we have been in frequent correspondence. Mention has already been made of the Committee's interest in the libel case which has been brought in Winnipeg under the supervision of the Canadian Jewish Congress. In South America, we have furnished information and advice to a committee in Buenos Aires which is engaged in combatting anti-Jewish propaganda in Brazil.

In the United States, the Committee cooperates with a number of organizations. During the past year we have been in close touch with the Union of American Hebrew Congregations, the United Synagogue of America, the Council of Jewish Women, the Hebrew Sheltering and Immigrant Aid Society, and others. Several meetings have been held of your Executive Committee with the participation of the Emergency Advisory Council established, you will recall, in May 1933. This Council consists of representatives of 31 national and central Jewish organizations.
Through frequent meetings of the Joint Consultative Council, established in June 1933, representatives of the B’nai B’rith, the American Jewish Congress, and your Committee exchange views and formulate unified policies. Except for the substitution of George Z. Medalie for the late Max J. Kohler as representative of the B’nai B’rith, and of Henry Ittleson for Irving Lehman as representative of the American Jewish Committee, the membership of the Joint Council is the same as last year, namely: representing the American Jewish Congress: Messrs. Stephen S. Wise, Bernard S. Deutsch, and Louis Lipsky; representing the B’nai B’rith: Messrs. Alfred M. Cohen, Albert Ottinger, and George Z. Medalie; and representing the American Jewish Committee: Messrs. Joseph M. Proskauer, Henry Ittleson, and Solomon M. Stroock.

The Proposed World Jewish Congress

It will be recalled that in 1932 a Jewish conference held at Geneva, Switzerland, decided to establish a World Jewish Congress “based on the conception of the Jewish people as a unified national organism.” According to the resolution then adopted, the proposed congress is to be “a legitimate representation, authorized and in duty bound to deal with all questions of Jewish life, and to represent the Jewish people to the outside world, in a struggle for its civil and national rights.” This decision was confirmed at conferences held in 1933 and last summer.

When in August 1934, reports regarding the conference then being held in Geneva began to appear in the American press under sensational headlines about a world Jewish parliament and super-government, your Committee deemed it necessary to apprize the public of the fact that the conference could not truthfully be described as representative of the Jews of the world. The publication of the following statement was authorized:

“In view of the erroneous headlines and statements contained in some press reports of a conference of Jews now being held in Geneva, attention is drawn to the fact that the American Jewish Committee, which is made up of representatives in every important city in the United
States, has not indorsed and is not participating in the world conference, and that important organizations abroad, among them the Board of Jewish Deputies of England and the Alliance Israélite Universelle of France, have declined to send delegates to represent them.

"In the light of these facts, the conference cannot truthfully be described as representative of the opinion of Jews of the world or as expressing the viewpoint of Jewish citizens of the United States."

Subsequently, on October 8, 1934 the National Executive Committee of the American Jewish Congress affirmed the decision of the Geneva Conference of 1934 to establish a World Jewish Congress to be convened in 1935, and also decided to launch a campaign for the organization of national democratic elections throughout the United States on April 28, 1935, for an enlarged American Jewish Congress and delegates to the proposed World Jewish Congress.

Later, in November last, your Committee received a communication from the American Jewish Congress stating (1) that its Administration Committee had authorized steps "to establish union and cooperation in American Jewry with relation to the part it may take, together with the Jewries of other lands, in dealing with the extraordinary economic, political and religious difficulties that face the Jewish people"; (2) that the American Jewish Congress believes "that the best interests of the Jewish people would be served by the creation of an executive representation in Geneva of the organized Jewries of the world, and that such representation should come into being as the considered action of a World Jewish Congress in which the delegates would be elected, as far as possible or feasible, on democratic lines"; and (3) that a Committee on Conciliation has been appointed to confer with the American Jewish Committee and with the B’nai B’rith "to explore the possibilities of arriving at an understanding with you (us) on the problems here outlined," and "is prepared to do everything within its power... to consider your (our) views and suggestions for amendment or adjustment or improvement of the methods suggested," although "any agreement we may arrive at is subject to the ratification
of the Administrative Committee of the American Jewish Congress."

Your Committee gave this proposal extended consideration at a special meeting and unanimously decided to decline to join in any conference in which the proposal for a World Jewish Congress is to be the subject for consideration, but agreed to confer if other ways of securing closer cooperation are contemplated. Following is a statement of some of the many considerations which have all along shaped the attitude of the Committee toward the establishment of a general Jewish organization in the United States based on a plebiscite, or of a World Jewish Congress or any other form of international Jewish organization.

The year 1934 marks the 280th anniversary of the beginnings of the Jewish community in the United States. Even prior to the Declaration of Independence the Jewish settlers in the original thirteen colonies organized themselves to carry on religious, educational and charitable work. With the definite establishment of the United States as an independent nation, the gradual enlargement of the territory and the inflow of immigrants to the United States from various parts of the world, the Jewish community took on a larger form and these units in the different cities and states commenced to form national organizations to further their particular interests. These organizations were voluntary; they were created by people most interested in a particular branch of Jewish activity; they chose their own representatives and adopted their own policies.

In times of emergency, conferences between these organizations were held, united action secured and the desired result was usually attained.

A plebiscite of all the Jews in the United States above the age of eighteen, for which agitation is now astir, is a direct attempt, through propaganda, to destroy or minimize the institutions which the Jews of America have themselves created over a long period of years for all sorts of worthy purposes responding to the needs of the American Jewish community. If this were not so, and if this had not, on a previous occasion, when there was a plebiscite, been the purpose of the American Jewish Congress, the securing of
common counsel through a conference derived from representatives of the existing organizations would have been all that was required. Just as this attempt was made on a previous occasion during the emergency created by the World War, the disaster to the Jews in Germany has again been employed as the occasion to recreate an organization through a plebiscite, direct voting, a method which up to this time has only been employed by Jews like other American citizens for the purpose of electing their representatives in Congress, expressing their preference for President and Vice-President in the electoral college, and choosing their State, County and Municipal officials. It must be clear to anyone who will reflect that the creation of a general electoral machinery by the Jews of the United States for the purpose of establishing a Congress is bound to bring about in the minds of our fellow citizens a confusion which can only be unfavorable to the Jewish community; whereas there is not a single object that will be attained by the creation of such an organization based upon a plebiscite that cannot now actually be reached under the existing organizations which the Jews in America have established.

We are told that all this is proposed in the name of Democracy as though this were a new concept to Jews. Any Jew, who has ever taken part in the organization or conduct of a Synagogue or a Lodge or any of the numerous organizations which were built up, can testify that all these organizations are democratically organized and represent the will of the people who are interested in them and who support them. The Synagogue, the most ancient existing Jewish institution, has been democratic from its inception thousands of years ago. The real question therefore is whether the Jews of America in emergencies shall speak through bodies that represent all their existing institutions, or whether they shall speak through a plebiscite from which a large part of the community, which has been specifically engaged in the proper and necessary work of the Jewish community, would abstain and ought to abstain.

These considerations, which in our opinion make a plebiscite for an American Jewish Congress unwise, apply with infinitely greater force to the establishment of the
World Jewish Congress or any other form of international Jewish organization with which the plebiscite was initially and is apparently still bound up.

A conference held at Geneva, Switzerland, in August 1932, adopted a resolution calling for the establishment of a World Jewish Congress, in which the object of the proposed Congress was stated to be:

"This World Congress, based on the conception of the Jewish people as a unified national organism (Volksorganismus), should be a legitimate representation, authorized and in duty bound to deal with all questions of Jewish life, and to represent the Jewish people to the outside world, in a struggle for its civil and national rights."

This resolution was confirmed in all details by the conferences which met in 1933 and in 1934.

It was further amplified by statements of the leading proponent of the World Jewish Congress, who declared:

"It should . . . create a truly legitimate unified representation of the Jewish people, which will have the right to speak in the name of the sixteen million Jews, to the nations and the governments of the world . . ." "There is only one possible basis for the World Congress, the idea of Jewish Nationhood (Volkstum)." "The scope of the Congress will be the totality of Jewish questions, the problems of inner Jewish life, the representation before the nations of the world, the struggle against the foes of the Jewish people."

We share the feeling of those who, alarmed by the tragic fate that has befallen the Jews of Germany, and the baneful influence in other countries of Nazi policies, urge that Jews everywhere take counsel with one another with a view to finding effective measures to defend themselves against the menace which threatens their very existence. But to take such counsel, to confer and exchange views is only the proximate purpose of the proposed World Congress. It is clear from the statements quoted that the Congress is intended to be a permanent Parliament, the
deputies of which, elected by a machinery which is associated with representative government of political states, are to be authorized to deal with all matters affecting Jews in any and every country of the globe; and to negotiate with governments on matters affecting Jewish citizens. While it cannot serve any useful purpose which is not now being served by existing voluntary Jewish agencies in each country, the proposed World Jewish Congress can only endanger the status of the Jews in the countries of which they are citizens. As citizens, Jews recognize only the authority of the parliament of the country in which they live.

A Jewish parliament would give aid and comfort to those who promote hostility to the Jews, on the ground of alleged international solidarity and super-loyalty. It would sow doubts in the minds of our fellow-citizens in all countries as to the precise status of the Jew as citizen.

These dangerous consequences will follow, although the Congress will in fact be not representative of all the Jews, and will have no power to enforce its decisions even upon those individuals who vote for its representatives, and who, by so doing, are implying the acceptance of an obligation to an extra-national authority. These consequences are inevitable, although in practice the Congress can be nothing more than a platform for the making of speeches, and a convocation for the passage of resolutions.

There have always been, and there are particularly today, special problems facing the Jews of all countries simultaneously. But, owing to the differences in the condition of the Jews of various countries, and in the traditions and customs of these countries, the manifestations of these problems differ materially in each land from the manifestations in other lands. It is clear therefore, that the Jews of each country are in the best position to understand and meet their own problems, without the assistance of an international agency which could not possibly understand the local situations.

The Committee believes that it is at times useful for the accredited representatives of organizations of different countries to meet for an interchange of views and information. The Committee has participated in such conferences,
and is prepared to do so at future meetings when, in its opinion, they appear desirable.

The American Jewish Committee holds it to be self-evident that the Jews of the United States have here established a permanent home for themselves and their children, have acquired the rights and assumed the correlative duties of American citizenship, and recognize their unqualified allegiance to this country which they love and cherish and of whose citizens they regard themselves as a loyal and integral part. The Committee believes that as American citizens, Jews have the right, individually or associated in groups, to approach the government of the United States and solicit its good offices in behalf of the betterment of the lot of oppressed Jews in other lands. The Committee does not believe, however, that it is consistent with these principles for them to associate themselves with the citizens of other countries in creating an international body which will assume or attempt to speak for the Jews of this country.

The Committee believes that, animated by their love of country and their devotion to the highest conception of patriotism, American Jews will recognize the menace to their status inherent in the proposed World Congress and will declare their opposition to it. A firm and unequivocal refusal to have any part in such a movement, either directly or indirectly, may persuade those who are promoting it to withdraw from a proposed course of action which can achieve no helpful results, but which is freighted with embarrassment and even disaster to Jews everywhere.

It has been possible in this brief report to dwell upon only a very few of the matters with which the Executive Committee and its staff were busily occupied during these past fourteen months.

We can assure you, however, that we have tried earnestly and, we believe, intelligently to exert every possible influence to combat the hostility here and abroad. Our weapons are not those of armies and navies, of guns and gases. Our weapon is largely public opinion. Without hysteria, but with profound concern we have, in many ways, sought to illumine the public mind with respect to
the dangers of anti-Semitism and all forms of racial and religious bigotry, not only to the Jews but to all people who love liberty and justice. The press, the clergy, public officials and leaders in all walks of life and of all faiths are making common cause to stem bigotry and anti-religious movements. It is evident that the American people, though sorely tried by economic distress, have been immune to the unscrupulous but skilful propaganda of the Nazis and others who desire to exploit racial prejudice for their own selfish ends. It is imperative, however, that our efforts in cooperation with Protestants and Catholics continue unabated and in such a manner as to convince our non-Jewish fellow-Americans that the rights we demand for our co-religionists in other countries are those elemental human rights which constitute the basis of American civilization.

To carry on we need your implicit confidence and generous support.

Respectfully submitted,

THE EXECUTIVE COMMITTEE

REPORT ON ORGANIZATION MATTERS

1. NECROLOGY

The Committee sustained a great loss in the sudden passing of one of the members of its Executive Committee, Mr. Max J. Kohler, on July 24, 1934. The following resolution was duly recorded in the minutes of your Committee:

"The members of the Executive Committee of the American Jewish Committee, learning with sorrow of the passing of their colleague, Max J. Kohler, have recorded the following minute:

"His broad comprehension of the facts and principles of American Jewish life; his tireless activities in the advancement of democratic ideals; his unceasing labors in the interests of the immigrant; his vast knowledge of the law and history, supported by a photographic memory, enabled him to render unique service to the community at large and in particular to the Jewish community.

"Imbued with the deep sense of justice and with an abiding faith in the methods and principles of democracy, he labored inde-
fatigably to win for those who had known political, religious, and racial prejudice the freedom which they had long been denied and which America promised. The law, in his broad judgment, was a means of attaining and assuring these ideals. It was in and through the law that his mind and heart found hope for freedom and justice.

"He was not essentially or merely a practicing attorney, but rather a juridical scholar, a great authority in constitutional and international law, especially as they concerned the fundamental rights of men. In particular, it was to the rights of minorities that he devoted his scholarly activities and practical efforts. He gave generously of his time and his vital energies to the work of such organizations as the American Jewish Historical Society, The Judeans, the Standard Jewish Encyclopedia, the Jewish Academy of Arts and Sciences, the Baron de Hirsch Fund, the Union of American Hebrew Congregations, the B'nai B'rith and the American Jewish Committee.

"The American Jewish Committee in tendering its sympathy to his brother and to his sisters, shares with all of these organizations and Israel at large the loss of a brilliant and always helpful collaborator.

"The remembrance of his life and services will be a source of inspiration to all who are carrying on the work that absorbed his loyalty and talents."

A meeting in memory of Mr. Kohler was held on Sunday afternoon, November 25, 1934, at Temple Emanu-El, New York City, with twenty-two organizations participating, and addresses delivered by the following: the Rev. Dr. Samuel H. Goldenson, the Hon. Irving Lehman, the Hon. Alfred M. Cohen, and Dr. A. S. W. Rosenbach. The Hon. Julian W. Mack who was to have spoken but was unable to attend, sent a message of appreciation.

The Committee also suffered the loss of the following Community Representatives since the last Annual Meeting:

Dr. H. G. Enelow, of New York City, on Feb. 6, 1934
Israel Unterberg, of New York City, on May 1, 1934
M. E. Greenebaum, of Chicago, Ill., on June 22, 1934
Alexander Cahn, of New Haven, Conn., on Aug. 27, 1934
Ludwig Vogelstein, of New York City, on Sept. 24, 1934
A. C. Wurmser, of Kansas City, Mo., on Oct. 13, 1934

Minutes expressing the Committee's sense of loss, were adopted by your Executive Committee.
2. The Executive Committee

Because of the establishment of a committee representing Jewish labor organizations, whose by-laws require that its members shall not at the same time be members of any other Jewish organization dealing with political questions, Mr. B. C. Vladeck tendered his resignation as a member of the Executive Committee. Your Executive Committee felt compelled, to their profound regret, to accept Mr. Vladeck’s resignation. Mr. Harold Hirsch of Atlanta, Georgia, was elected a member of the Executive Committee to succeed Mr. Vladeck.

In view of the enlargement of the Corporate Membership and of a unanimous desire to secure wider counsel and service, your Executive Committee recommends that the by-laws should be amended to provide for the enlargement of the Executive Committee to a maximum of fifty instead of the present maximum of thirty. Notification of an amendment for that purpose to be voted upon by you today was issued to the membership on December 3, 1934.

3. Membership

Your Committee takes pleasure in reporting that all the persons elected to Corporate Membership at your last meeting, on December 10, 1933, and whose names appear on pages 79 to 82, inclusive, of the Twenty-Seventh Annual Report, agreed to serve.

Dr. Samuel H. Goldenson, of New York City, was elected to fill the vacancy created by the death of Dr. H. G. Enelow; Rabbi Nathan H. Colish, of Houston, Texas, to fill the vacancy in that community; and Mr. Herman Ritter, of Youngstown, Ohio, for the vacancy in that community.

In the course of the year, the following members tendered their resignations:

Albert Berney, Baltimore, Md.
David B. Eisendrath, Milwaukee, Wis.
Herbert Friedenwald, Washington, D. C.
These resignations were accepted with regret.

In accordance with the provisions of the by-laws, the following Nominating Committee, empowered to name candidates to succeed those members whose terms expire today, and to fill existing vacancies, was appointed:

- Edmund H. Abrahams, Savannah, Georgia
- Simon Bergman, New York City
- David M. Bressler, New York City, Chairman
- Arthur Brin, Minneapolis, Minnesota
- Henry S. Hendricks, New York City
- Harry A. Hollzer, Los Angeles, Calif.
- Joseph J. Klein, New York City
- Edward Lazansky, New York City
- James Marshall, New York City
- Sigmond Sanger, Toledo, Ohio
- Benjamin Stolz, Syracuse, N. Y.
- Felix Vorenberg, Boston, Mass.

Following is a list of the nominees of the Nominating Committee:

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<th>STATE</th>
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<td>California</td>
<td>Long Beach</td>
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* To fill vacancy
## REPORT OF AMERICAN JEWISH COMMITTEE

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<td>Isaac H. Kempner</td>
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<td>Utah</td>
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<td>*Julian M. Bamberger</td>
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<td>*E. L. Segel</td>
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In the following communities, in which the Committee receives its support from local federations or welfare funds, the nominations were made by the Boards of those organizations:

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<th>STATE</th>
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<td>Wisconsin</td>
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As is required by the By-Laws, the sustaining members were given an opportunity to make independent nominations.

The national organizations which are affiliated with the
Committee designated the following delegates for the year 1935:

**American Jewish Historical Society**, A. S. W. Rosenbach

**B'rith Sholom**, Martin O. Levy, William M. Lewis

**Central Conference of American Rabbis**, Samuel H. Goldenson

**Conference Committee of National Jewish Women’s Organizations**, Estelle M. Sternberger

**Hadasah**, Mrs. A. Lamport, Mrs. David de Sola Pool

**Hebrew Sheltering and Immigrant Aid Society of America**, John L. Bernstein, Abraham Herman, Harry Fischel, Jacob Massel, Albert Rosenblatt

**Independent Order B'rith Abraham**, Max Silverstein, Samuel Goldstein, Leon Sanders, Max L. Hollander

**Independent Order Free Sons of Israel**, Simon M. Goldsmith

**Jewish Welfare Board**, Joseph Rosenzweig

**National Conference of Jewish Social Service**, Fred M. Butzel

**National Council of Jewish Women**, Mrs. Maurice L. Goldman

**Order of the United Hebrew Brothers**, Max E. Greenberg

**Progressive Order of the West**, A. D. Bearman

**Rabbincal Assembly of the Jewish Theological Seminary of America**, Elias Margolis

**Union of Orthodox Jewish Congregations of America**, Benjamin Koenigsberg, William Weiss

**United Synagogue of America**, Louis J. Moss

**Women's Branch of the Union of Orthodox Jewish Congregations of America**, Mrs. Joseph M. Asher

**Women's League of the United Synagogue of America**, Mrs. Moses Hyamson, Miss Sarah Kussy, Mrs. Samuel Spiegel

Your Committee takes pleasure in nominating the following persons for Membership-at-Large, to serve for one year:

Louis Bamberger, Newark
Leo M. Brown, Mobile
Jacob Epstein, Baltimore
448 AMERICAN JEWISH YEAR BOOK

Eli Frank, Baltimore
N. B. Goldstein, Milwaukee
Albert M. Greenfield, Philadelphia
Hiram S. Halle, New York
Herbert J. Hannoch, Newark
Harold Hirsch, Atlanta
William L. Holzman, Omaha
Philip C. Joslin, Providence
J. J. Kaplan, Boston
Louis E. Kirstein, Boston
Fred Lazarus, Jr., Columbus
Albert C. Lehman, Pittsburgh
Samuel D. Leidesdorf, New York
Monte M. Lemann, New Orleans
Austin T. Levy, Harrisville, R. I.
Chas. J. Liebman, New York
Julian W. Mack, New York
George Z. Medalie, New York
Henry Morgenthalu, Sr., New York
Reuben Oppenheimer, Baltimore
Milton J. Rosenau, Boston
Lessing J. Rosenwald, Philadelphia
Morris Rothenberg, New York
Henry Sachs, Colorado Springs
Frederic W. Wile, Washington, D. C.
Henry Wineman, Detroit
Leo Wolman, New York

4. ACTIVITIES OF FIELD REPRESENTATIVE

In the spring of 1933, Rabbi Abba Abrams volunteered to devote his vacation to carrying the message of the Committee to a number of communities. The interest displayed in his visits was so gratifying that the decision was made to have Rabbi Abrams continue his service as a member of the Committee's staff. His activities have resulted in a wider distribution of information, and in bringing the program of the Committee to the attention of communities in which the Committee hitherto had no representation or membership.
During the past year, Rabbi Abrams visited the following 111 communities in 25 states, and the District of Columbia:

ALABAMA: Birmingham
CONNECTICUT: Bridgeport, Danbury, Hartford, New Haven, New London, Stamford, Waterbury
DELAWARE: Wilmington
DISTRICT OF COLUMBIA: Washington
FLORIDA: Miami, Jacksonville, Tampa
GEORGIA: Atlanta, Macon, Savannah, Augusta
ILLINOIS: Peoria, Moline, Rock Island
INDIANA: Indianapolis, South Bend, Terre Haute
IOWA: Davenport
LOUISIANA: New Orleans
MAINE: Augusta, Bangor, Gardiner, Lewiston, Portland, Waterville
MASSACHUSETTS: Boston, Brockton, Chelsea, Fall River, Haverhill, Lawrence, Lowell, Lynn, Malden, New Bedford, Pittsfield, Somerville, Springfield, Worcester
MINNESOTA: Duluth, Minneapolis, St. Paul
MISSISSIPPI: Jackson, Meridian, Vicksburg
MISSOURI: Kansas City, St. Louis
NEW HAMPSHIRE: Franklin, Manchester, Nashua, Portsmouth
NEW JERSEY: Atlantic City, Bayonne, Camden, Elizabeth, Hoboken, Jersey City, New Brunswick, Newark, Paterson, Plainfield, Trenton, West New York
NEW YORK: Albany, Binghamton, Buffalo, Elmira, Mount Vernon, New Rochelle, Niagara Falls, Poughkeepsie, Newburgh, Rochester, Schenectady, Syracuse, Utica, Troy, White Plains, Yonkers
NORTH CAROLINA: Greensboro
OHIO: Akron, Cincinnati, Columbus, Toledo, Youngstown
PENNSYLVANIA: Allentown, Erie, Harrisburg, Hazleton, Lancaster, Pittsburgh, Scranton, Wilkesbarre
RHODE ISLAND: Providence
TENNESSEE: Memphis, Nashville, Chattanooga
VIRGINIA: Newport News, Norfolk, Richmond, Roanoke, Portsmouth
WISCONSIN: Madison, Milwaukee, Superior

5. REGIONAL CONFERENCES AND CHICAGO MEETING

To make it possible for members of the Executive Committee and of the staff to address the membership in a wide area, on the problems with which the Committee is dealing, and at the same time to permit members who could not attend the annual meetings which have been held in New York City, to meet with the officers of the Committee and to offer counsel on these problems, the Committee arranged
several conferences during the year 1934, and also a mid-year meeting of the corporate membership. These conferences were held in the following cities, embracing the territory indicated:

1. **Atlanta**, March 11, 1934, with representatives invited from communities in the states of Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina and Kentucky.

2. **New Orleans**, March 25, 1934, with representatives present from communities in the states of Louisiana, Oklahoma and Texas.

3. **New York City**, March 27, 1934, with representatives present from communities in southeastern New York and northern New Jersey.

The mid-year meeting of the Corporate Membership was held in Chicago, June 10, 1934, with members and guests invited from every state. At this meeting a total of 293 individuals, from 25 states, were in attendance.

6. **State Advisory Councils**

In view of the intensified activity and growth of the Committee, your Executive Committee has authorized the creation of State Advisory Councils in each state. The members of these Councils are being selected from among sustaining members who have shown an interest in the Committee's work. On recommendation of the corporate members in the different states.

7. **Change of Date of Annual Meeting**

Your Executive Committee voted to hold the Annual Meeting this year in January, 1935, and submits a recommendation for revising the by-laws to provide that hereafter the Annual Meetings be held in that month.

**REPORT OF THE TREASURER**

To the Members of the American Jewish Committee:

Our fiscal year which, since the Committee's inception in November 1906, ended on October 31, 1934, has been changed to coincide with the calendar year, namely from
January 1 to December 31. This report covers the fourteen months' period from November 1, 1933 through December 31, 1934.

I have an audited statement of receipts and expenditures for this period which is attached as part of this report and which will be incorporated in all its details in the printed proceedings of the meeting.

The following items respecting the sources of our income will be of interest:

Roughly speaking, the Committee enjoys five sources of income:

1. Individual members, — there were 2,732 such individuals, who contributed in the aggregate $105,815.58

2. 36 local organizations, which contributed a total of $1,397.59

3. 21 Welfare Funds and Federations, which contributed $9,704.32

4. 43 Appropriations made through special community drives or appeals, giving a total of $10,637.00

5. 12 National organizations, inclusive of foundations, from whom we secured $6,202.28

$133,756.77

It will also be of interest to know that, geographically speaking, contributions from New York City aggregated $60,222.23; from Chicago, $20,940.31; and that the remaining $52,594.23 came from 287 other communities in the United States.

A budget has been prepared for the Executive Committee which calls for $200,000 for the year 1935. This large increase in the budget is made necessary by the fact that the Committee has found it desirable to finance certain very important and far-reaching educational work which, during the past year, was financed from private sources. This financial assistance was given for this work in order to test its efficacy and to afford it an opportunity for developing a program, with the understanding that should the Committee find it useful, the Committee would...
be expected to obtain the funds necessary for its continuation and expansion. The results of the work have been gratifying, and, convinced of the importance of carrying it on, the Committee has gladly assumed this additional burden, confident that our friends and members throughout the country will cheerfully contribute the additional funds necessary.

I cannot close this report without expressing our deep appreciation to our Committee Members and other friends throughout the country for their fine cooperation in augmenting the support of their communities. I am grateful to the members of the Executive Committee who were not only exceptionally generous in their contributions but also enlisted the generous support of numerous friends. A sincere word of appreciation has also been merited by our secretary, Mr. Waldman, and the members of his staff, especially Messrs. Schneiderman and Wallach and Rabbi Abba Abrams, our field representative. By his effective organization of this work, our Secretary has aided the Treasurer greatly in the very important task of obtaining funds indispensable to the Committee for its diversified activities.

We look forward confidently to augmented cooperation on the part of our members and friends in all parts of the country.

Respectfully submitted,

SAMUEL D. LEIDESDORF,
Treasurer.

ADDRESS BY NEVILLE LASKI, K.C.

Mr. Chairman, Ladies and Gentlemen:

I little thought, when I met Dr. Adler recently at a meeting of the Board of Deputies, that I should, not many months afterward, have the privilege of having your Annual Meeting fixed so that I could attend. I am glad I attended for more than one reason. You, representatives of the American Jewry, have so often come to England and to the Continent to consult with us and give us the
advantage of your experience and wise counsel, and so very rarely have we reciprocated by coming to you to place our small experience and intelligence at your disposal. And I hope that coming in my official capacity with the full consent and approval of those over whom I preside, may establish a tradition of more frequent mutual interchange of visits.

I think that it is appropriate that at this meeting I should observe one or two of the things to which Dr. Adler has referred in his distinguished address. The first matter which I choose for reference is the movement for a so-called World Jewish Congress. This is not a new idea and it is a matter which, if you will forgive me for stressing it, concerns those of us who live in the Old World rather more than you who live in the New World, because we are nearer a center of storm and agitation than you. And I think sometimes the proponents of that idea in this great country, have a detachment from the European scene which makes them a little less informed and a little less capable of judging of the evil implications that will in our opinion inevitably follow.

We have, not only in England but in Holland, Belgium, and France, four not unimportant communities of the Old World Jewish communities, considered this question. And we have considered it and I chose my adjectives carefully intending that full weight shall be given to the quality of each of them—we have considered this question impersonally and we have considered it intellectually. I have read, so far as I could lay hands upon it, all the literature and speeches, and they have been voluminous, which have been advanced by those who favor this idea. I have no doubt there are certain limitations which a lawyer's training imposes upon his ability intellectually to grasp things. I can only say that I feel that sometimes the language of advocacy on the part of the people who wish for this World Jewish Congress, lacks concreteness and precision and seems sometimes to come from a lyrical cloudland rather than to belong to a world of reality in which, fortunately or unfortunately, we live.

This summer, we were again invited by one of the most persuasive and competent advocates of this idea, Dr. Gold-
mann, to adhere to it, and he addressed a specially arranged meeting in Paris, which Mr. Waldman attended. There were present at that meeting outstanding representatives of the English, Dutch, Belgian, and French communities, approaching the problem from exactly the basis I have indicated, and it was once more unhesitatingly turned down. We were then asked to send observers to the meeting, and we turned that down too because we were not prepared to believe that we should alter from our point of view; if we tried to retain our quality of observers we would very soon be translated into adherents.

I have only heard Dr. Adler read what I am sure is the considered view of the American Jewish Committee. I believe it to be the considered view of the majority of right thinking American Jews. It is certainly the view of those countries I have mentioned, and if the American Jewish Committee and the accredited heads of the four great communities I have mentioned, refuse to adhere to this World Jewish Congress, it seems to me it will be somewhat of a farce to continue with the idea.

We are always prepared, of course, to consider any fresh arguments that will be put forward. I don't believe there are any fresh arguments. The matter has been pending so long that we have probably exhausted such intellectuality as could be brought into the debate. But if there are new arguments let them be brought forward now and we are always strong enough to change our minds. But I do feel, coming from Europe, from the Old World to the New, that I can say that I would regard it, and my friends would regard it, as a disaster that this idea should go forward. Insofar as the proof of the pudding is in the eating, let me say this: Jews and non-Jews have studied with care what is grandiloquently called the protocols of the three preliminary conferences or congresses that have taken place at Geneva. I say nothing, in fact I say everything for the quality of the oratory, as sheer oratory, which distinguished those proceedings, but I have yet to find, after careful scrutiny, that there emerged from any of them one single constructive idea that has advanced in any way any of the many problems that harass us.
I also want to say this. It may be within the knowledge of some of you that I have somewhat wandered about the earth during the last two years in pursuance of my proper business as president of the Board, and Chairman of the Joint Foreign Committee, and I was at Geneva during the last assembly of the League, and I can say from my own responsibility and knowledge that there was a representative of a great power who refused to see me and a certain other person with whom I was working at that time, because of the offense he took about a speech made by a certain individual at the last meeting of the World Jewish Conference.

Jews ought not in large measure to deal with these delicate questions involving perhaps the lives of fellow-Jews, unless they have a certain technical training in these matters, which is painfully acquired, and I say, also with deliberation, that my experience is that public business is not transacted normally at public meetings.

I am proud also to be here for another reason. Ever since the establishment of the American Jewish Committee, you have been the correspondents, the valued correspondents of ourselves, of the French, of the Belgians, and of the Dutch, and we have retained that correspondence for this reason, if for no other, that you speak in the same tempo as we do. Your approach to your problems and to our world Jewish problem is the same as ours. We have no objection whatever, indeed we have contacts the same as yourself which we value, with other bodies, including the American Jewish Congress. We respect their point of view and know they will respect ours, but we must beg leave to differ, and agree to differ because our approach is an entirely different approach.

I don't think myself, and I say it with emphasis, that the mere repetition of protests is of any real value. It is of value perhaps as satisfying the emotional urge that is within ourselves, but if you cry "Wolf!" too often people begin to disregard it. And we have found, in England at any rate, which is rather nearer to Germany than America, that protests by Jews, whilst they may satisfy—and I am sure they do satisfy, because one has seen the satisfaction radiating in the faces of orators and audiences—while they do satisfy the emotion of the Jews who get up the meeting,
serve no useful purpose, and we felt that a meeting that was held at Queens Hall under the chairmanship of Lord Buckmaster, addressed by the Archbishop, the head of the free churches, and the head of the Catholic laity of England, was a far more distinguished contribution to the cause of the German Jews.

Of course, the view that I put forward I know is not everybody's view, but we do endeavor to put forward these views impersonally, without heat. I would like to feel that there could be unification of Jewish affairs everywhere. We in England are a unified community. We are a constitutional body which of course has the advantage of a long history dating back to 1760, and I would like to give you an instance, if I may, of the mischief of these international assemblies. We in Europe have been much oppressed by what are known as the "Protocols of the Elders of Zion." The German Government, which has unlimitable means for everything except the honorable discharge of her debts, has spent millions of marks in sending those protocols into almost every country of Europe, including the two liberal-minded Scandinavian countries, and on an ignorant and credulous population they have had a very considerable effect, and so long as the Nazi régime and its present intensity of Jew-hatred and Jew-baiting continues, so long with greater intensity will the Nazi régime propagate that pernicious doctrine that there is an international political Jewry.

Can you at this time, whatever may be the propriety of another time—can you conceive of anything more in the nature of playing into the hands of your enemy than deliberately to erect the very international political assemblies which you are at pains to deny exist? It seems to me that if you want to establish, instead of dis-establish, the validity of the protocols as being an exemplar of the type of organization secretive in the Jewish community, with the objects that are indicated as being the objects of the learned Elders of Zion, that you couldn't choose a more speedy or more effective method of saving the German Government money and giving the population of Europe the proof of that which the German Government alleges. To me it is a very real thing. I believe in international
conference, but I believe in international conference within limits, and I believe in it proportioned to the use that can be made of international conference.

It is known that from time to time representatives of the Jewry, having a common problem and feeling that meeting face to face will be far more advantageous than the exchange of letters, do meet. I have attended many. I am sure Dr. Adler in his long and distinguished career has attended many also. However, to have this form of continuous session seems to me to be a waste of time, a waste of money, and a waste of such safety as remains to the Jewish people. It is all very well having conferences in relation to specific problems such as Palestine and relief, but it is a much different thing to have unlimited and formal conferences relating to political affairs. One knows about the Powers at conferences relating to political affairs, that whatever they may do in the open no one believes that the open statement is anything like the measure of the facts which lie beneath the surface. And the same thing will be said of us.

I feel very strongly on this subject, as a European Jew, and so do many others of my friends. I hope you feel just as strongly and come to a realization of these dangers. I know that there are many Jews in Eastern Europe—and believe me that no one who has seen them as they live can help but have sympathy for them in the conditions in which they live—who yearn to have some of that free expression which they are unable to get in their own country. We can sympathize with that wish, but we cannot submit to it in affairs relating to world Jewry and to the obligations of citizenship in our respective countries.

This world congress idea must be resisted. We must play no part in it, and I feel that we must, as plainly as possible, give the reasons which induce us to refuse to take part. We have in England—where the question has not arisen in quite so pressing a form—given a public, reasoned statement of our attitude.

I end by saying that it would be impertinent of me to interfere with regard to a matter of purely American, domestic Jewish politics. I have not done that because the differences between the American Jewish Congress and
the American Jewish Committee are matters upon which, if I may use an Americanism which I have acquired since I have been here, I do not propose to pass. I am not going to hand down any judgment on that; that is your business, not mine. But the difference between the American Jewish Committee and the American Jewish Congress on the matter of the World Jewish Congress is my business and Europe’s business as much as yours. On this I am entitled to speak and I have spoken.

There is only one more thing I want to say.

I have had some considerable time in contact with Mr. Waldman and the others associated with him, and I have been much impressed, if I may be permitted to say so, as one who is head in another country of a large office, with the efficiency with which it is conducted. And I may be a schnorrer on behalf of the American Jewish Committee, but if you want your organization to function you must provide the fuel and oil wherewith it functions. Work cannot be done in this sphere without money and I do humbly agree with what Dr. Adler said that so often we are dealing with intangibles. What I have seen of the work of the American Jewish Committee fills me with admiration and in certain aspects with envy, and I do hope it will have the unstinted support not only of this large audience, but of the larger community outside.

CORPORATE MEMBERSHIP

CLASS A—COMMUNITY REPRESENTATIVES

ALABAMA.—Milton H. Fies, Birmingham; Lucien Loeb, Montgomery.
ARKANSAS.—Charles Jacobson, Little Rock.
CALIFORNIA.—Harvey B. Franklin, Long Beach; M. J. Finkenstein, Harry A. Hollzer and Lester W. Roth, Los Angeles; B. L. Mosbacher, Oakland; Jacob Weinberger, San Diego; Jesse H. Steinhart and Max C. Sloss, San Francisco.
COLORADO.—Charles Rosenbaum, Denver.
CONNECTICUT.—Theodore E. Steiber, Bridgeport; Nathan Spiro, Danbury; Benjamin L. Haas and Isadore Wise, Hartford; Morris D. Saxe, New Britain; S. Frederick Wetzler, New Haven; Ezekiel Spitz, New London; Abraham Wofsey, Stamford; Philip N. Bernstein, Waterbury.
DELWARE.—Aaron Finger, Wilmington.
DISTRICT OF COLUMBIA.—Simon Lyon, Washington.
FLORIDA.—Morton R. Hirschberg, Jacksonville; D. J. Apte, Miami; J. M. Edrehi, Pensacola; Ernest Maas, Tampa.

GEORGIA.—Leonard Haas, Atlanta; Edmund H. Abrahams, Savannah.

IDAHO.—Leo J. Falk, Boise.


INDIANA.—Max De Jong, Evansville; Maurice Rosenthal, Fort Wayne; Louis H. Glueck, Gary; Sol S. Kiser and Charles Sterne Rauh, Indianapolis; Louis M. Davis, Terre Haute.

IOWA.—Eugene Mannheimer, Des Moines; Sam Raizes, Mason City; Adolph M. Davis, Sioux City.

KANSAS.—Joseph Cohen, Kansas City.

KENTUCKY.—Fred Levy, Louisville.


MAINE.—Michael Pilot, Bangor.

MARYLAND.—Jacob H. Hollander and Sidney Lansburgh, Baltimore.

MASSACHUSETTS.—A. C. Ratshesky, James Solomont and Felix Voremberg, Boston; Harry Levi, Brookline; Maurice Tobey, Chelsea; Nathan Yamins, Fall River; Louis Hartman, Haverhill; Benjamin Evarts, Holyoke; Alexander L. Siskind, Lawrence; Maurice Barlof'sky, Lowell; Henry Yozell, Lynn; L. I. Kotzen, Malden; P. H. Viskind, New Bedford; Elihu A. Hershenson, Peabody; George Newman, Pittsfield; Joseph B. Grossman, Quincy; Max Goldberg, Salem; Herman J. Routtenberg, Somerville; Henry Lasker, Springfield; Joseph Talamo, Worcester.

MICHIGAN.—Henry M. Butzel, Julian H. Krol'ik and Isadore Levin, Detroit; Philip F. Waterman, Grand Rapids.

MINNESOTA.—Edward A. Silberstein, Duluth; Arthur Brin and Joseph H. Schanfel'd, Minneapolis; Isaac Summerfield, St. Paul.

MISSISSIPPI.—Ben H. Stein, Vicksburg.

MISSOURI.—Sig. Harzfeld and George Oppenheimer, Kansas City; Harry Block, St. Joseph; Charles M. Rice and Aaron Waldheim, St. Louis.

MONTANA.—Joseph Weinberg, Butte.

NEBRASKA.—Nathan J. Gold, Lincoln; Harry A. Wolf, Omaha.

NEVADA.—Samuel Platt, Reno.

NEW HAMPSHIRE.—Edward M. Chase, Manchester.

NEW JERSEY.—Joseph B. Perskie, Atlantic City; Benjamin Natal, Camden; A. J. Di'mond, East Orange; Harry Goldowsky, Jersey City; Abraham Jelin, New Brunswick; Meyer C. Ellenstein and Samuel Kessler, Newark; Philip Dimond, Paterson; Isaac Alpern, Perth Amboy; William Newcorn, Plainfield; Philip Forman, Trenton.

NEW MEXICO.—Louis C. Ilfeld, Las Vegas.

NEW YORK.—C. R. Rosenthal, Binghamton; Joseph L. Fink, Eugene Warner and Herman Wile, Buffalo; Benjamin F. Levy, Elmira; Oscar Heyman, New Rochelle; Bertram A. Stroock, Newburgh;

NORTH CAROLINA.—Lionel Weil, Goldsboro.

NORTH DAKOTA.—D. M. Naftalin, Fargo.

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1. Terms expire in 1936.
2. Terms expire in 1937.
3. Terms expire in 1938.
TREASURER'S REPORT

COMBINED BALANCE SHEET

JANUARY 1, 1935

Assets

Current Assets
Cash .................................................. $ 3,362.21
Accounts Receivable
   United Synagogue of America .................. $7,399.02
   Other Accounts ................................ 8,861.34
                                   16,260.36
Inventories
   Publications and Work in Process ........... $14,450.14
   Classic Fund Publications ..................... 3,742.90
                                   15,193.04
Total Current Assets ......................... $34,815.61

Investments ....................................... 37,370.17
Plant, Equipment, Dies, Plates and Furniture . 2.00
Prepaid Insurance ................................. 29.07
Total Assets ...................................... $72,216.85

Liabilities

Accounts Payable .................................. $ 2,225.49
Customers' Deposits .............................. 2,051.87
Fund Accounts .................................... 51,627.75
Surplus ........................................... 16,311.74
Total Liabilities ................................. $72,216.85

SUMMARIZED COMBINED INCOME STATEMENT

FOR THE YEAR ENDING DECEMBER 31, 1934

COMPARsed WITH THE YEAR ENDING DECEMBER 31, 1933

Revenues:

<table>
<thead>
<tr>
<th></th>
<th>1933</th>
<th>1934</th>
<th>ESTIMATED BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dues</td>
<td>$18,056.78</td>
<td>$17,901.02</td>
<td>$19,000.00</td>
</tr>
<tr>
<td>Donations</td>
<td>1,315.37</td>
<td>307.06</td>
<td>100.00</td>
</tr>
<tr>
<td>Sales—Hebrew Press</td>
<td>22,410.79</td>
<td>8,264.98</td>
<td>21,500.00</td>
</tr>
<tr>
<td>Sales—Jewish Pub.</td>
<td>12,133.86</td>
<td>15,194.79</td>
<td>15,000.00</td>
</tr>
<tr>
<td>Interest</td>
<td>625.12</td>
<td>577.63</td>
<td>500.00</td>
</tr>
<tr>
<td>Total</td>
<td>$54,541.92</td>
<td>$42,245.48</td>
<td>$56,100.00</td>
</tr>
</tbody>
</table>
Expenses: $45,503.36 $50,479.02 $53,796.05
Net Income for 1933: 9,038.56 8,233.54

The reduction in net income for 1934 as compared with 1933 amounts to $17,272.10. This may be explained as follows:
1. Loss in donations: Approx. $1,000.00
2. Increased cost of books for distribution to members: 1,100.00
3. One 1933 book (at $2,800.) charged against 1934 operation: 5,600.00
4. An upward revaluation in basis of inventory for 1933, which did not occur in 1934: 4,300.00
5. Cost of reprints, History of the Jewish People and Outlines of Jewish History: 3,700.00
6. Increased cost due to N. R. A. Codes: 1,000.00
7. Decrease in operating profit of Hebrew Press: 3,000.00

Total: $16,700.00

This total satisfactorily accounts for practically the whole difference in Net Income between 1933 and 1934.

A liberal budget for 1935 is believed by the Treasurer to be necessary in an attempt to rebuild the membership and perpetuate the Society. This financial liberality, however, must be coupled with a corresponding policy in the selection of more popular books and authors.

Respectfully submitted,
HOWARD A. WOLF, Treasurer
THE ANNUAL MEETING OF THE JEWISH PUBLICATION SOCIETY OF AMERICA

The Forty-seventh Annual Meeting of the Jewish Publication Society of America was held on Sunday, March 31, 1935, at Dropsie College, Broad and York Streets, Philadelphia.

The meeting was called to order by the President at 8.30 p.m.

The motion was made and carried to dispense with reading of the minutes of the previous annual meeting.

The Chairman appointed Judge Wm. M. Lewis, Chairman of the Committee on Nominations. The financial report was distributed.

The Committee on Nominations reported the following nominations:

President: Mr. J. Solis-Cohen, Jr.
Vice-President: Mr. Adolph S. Ochs
Second Vice-President: Hon. Horace Stern

Trustees

Mr. Marcus Aaron
Dr. Cyrus Adler
Mr. Philip Amram
Mr. Lionel Friedmann
Mr. Howard A. Wolf

Mr. Louis E. Levinthal
Hon. Wm. M. Lewis
Mr. J. Solis-Cohen, Jr.
Mr. A. Leo Weil

Upon motion, the nominations were closed. Upon motion made, seconded and carried, the Secretary was instructed to cast one unanimous ballot for the nominees.

The President declared the following elected to serve until their successors be duly chosen:

President: Mr. J. Solis-Cohen, Jr.
Vice-President: Mr. Adolph S. Ochs
Second Vice-President: Hon. Horace Stern
The President then read the following report:

The year 1934 was a most interesting one for the officers and trustees of your Society. Since the last annual meeting an intensive study has been made of our various sources of income—membership, sale of books and the Hebrew Press. As a result, a rather definite program has been carefully formulated which, we hope, will result in a real expansion of our work with greater influence in American Jewish life.

Since my last report, we issued for distribution to members three books—Life of Menasseh ben Israel, the Year Book for 1934–1935, and the Decay of Czarism. These books were presented in an attractive format, jackets were placed on two of them, and a very necessary index of material in previous volumes was included in the current Year Book.

The Hebrew Press, an important activity of the Society, which to my surprise I find is little known throughout our membership, manufactured some very worth-while books since our last meeting, and at present is busier than it has been for years. As you may recall, the Press was established in 1920 through generous gifts from the late Jacob H. Schiff, Louis Marshall and others, when it was found that the volumes comprising the Schiff Classics could not be manufactured in this country as there was no press which could set up the type. Operating in a small unit at 6th and Cherry Streets since its establishment, it has set up not only all the type for the Classics Series—some 16 volumes—but has also been doing considerable composition for students, scholars, universities and cultural societies who otherwise would have to send their work to Europe with the attendant delays in reading and correcting proof.
The work of the Press is varied and, in addition to occasional keyboarding in English, includes composition in Hebrew, Syriac, Greek, Arabic, Latin, Spanish, German, French—9 languages in all. The list of Press customers is impressive and includes the American Philosophical Society, the American Academy for Jewish Research, Harvard University, Yale University, The Jewish Theological Seminary, Hebrew Union College, The Jewish Quarterly Review, Journal of Biblical Literature, and many others. The 4-volume Thesaurus of Medieval Hebrew Poetry, by Professor Israel Davidson, an extremely important work in the field of Jewish bibliographical literature, was manufactured by our Press, and at present among our jobs are Texts and Studies in Jewish History, volume 2, by Prof. Jacob L. Mann; a new Sephardic Daily Prayer Book, edited by Dr. D. deSola Pool of New York; the George Alexander Kohut Memorial Volume; and an important educational book sponsored by the Bureau of Jewish Education of New York. This volume will be used in the public high schools in New York City. Our Hebrew Press also took charge of the manufacture of the recently issued History of the Baron de Hirsch Fund, and has just received a contract for a History of the National Farm School, written by Mr. Herbert D. Allman. During the past year, other publications of the Press included the Poems of Moses ibn Ezra and the Mekilta, volume 3, both for the Classics Series. Unfortunately, Mr. Schiff’s gift of $50,000 for the Classics Fund has been exhausted upon these publications, but we hope that the Classics Committee will be able to secure some additional funds so that the remaining volumes of the Series may be published.

Work in the Press now under contract and in progress totals $20,000, while for the entire year of 1934 jobs secured by the Press amounted to only $8,265.

It is of interest to know a few days ago in a letter received regarding an article in Hebrew that we set up for the Hebrew Union College Annual Volume 10, for the Union of American Hebrew Congregations, the author said, “I marveled at the accuracy of the typesetting and the neatness of the job. I did not expect anything so good. It was really a revelation to me.”
I hope that this brief explanation of the work of the Press has been more instructive than tiresome, because our members should know what splendid assistance the Society is rendering through this one branch of its work to scholars in Semitic literature, to schools and to universities. It is a work we can well be proud of, and I hope it can be developed into a source of income for the Society.

The financial report for 1934 has already been presented by our Treasurer, and as we believe in the "5-year plan" be assured that our budget for 1935 is balanced properly, and we hope it will produce a surplus. Of course there was no surplus in 1934 because it was not fashionable for any philanthropic or educational institution to show a profit for that year, but in my judgment this loss will be made up in the forthcoming year.

Now to turn to other activities of the Society: During the past year we have devoted considerable attention to better publicizing the Society's work, and have been actively soliciting new members. We have been one of the sponsors of an interesting series of lectures on Jewish subjects at the Philadelphia Young Men's and Young Women's Hebrew Association. We have been pushing the sale of our books to Jewish fraternities and schools. In fact, during 1934 our book sales amounted to $15,000, a substantial increase over the previous year. It is interesting to note that over $9,000 or 60% of this amount was from the sale of Bibles, and as the last edition is about exhausted we are about to order a new printing of 10,000 copies. This will be the 8th printing since our original one in 1917. The demand has been quite heavy for Lady Magnus' Outlines of Jewish History, and Margolis and Marx's History of the Jewish People, and has necessitated the Board's authorizing additional printings of both these text books.

Last spring the trustees authorized your president to make a study of the possibilities of increasing the Society's membership and sphere of usefulness to the community through a program of more active solicitation for members, sale of books, and general publicity for the Society. Our first step, taken during the summer, was to enlist the services of an organization specializing in sales promotion and, toward the end of September, they submitted to us a com-
plete survey including a program of recommendations intended to advance our objectives.

The survey was examined by a number of our trustees whose suggestions have been carefully considered and, wherever possible, incorporated in our program. A special Promotion Committee consisting of Mr. Edwin Wolf, chairman, Mr. Julius Weyl and Mr. Bernard Frankel was appointed to supervise the work. Early in December they engaged a young man (Mr. Leonard Liss) as a full-time worker at the Society’s offices to carry out the details of the plan in cooperation with our promotional counsel. Although the program has been in operation for something less than four months, we have made excellent progress to date, and I am very hopeful that results of major importance will be accomplished during the current year.

In brief, our plan consists of:

1. Solicitation of new members by mail.
2. Building up a staff of active solicitors in all important Jewish communities in this country and abroad.
3. Collection of delinquent membership dues and reinstatement of resigned members.
4. Increasing the sale of books through wholesale distributors and retail book stores.
5. Development of plans to cooperate with commercial publishers for trade editions of the Society’s books and for special offers of other publishers’ books to our members at substantial discounts.
6. Development of special offers of books in groupings and gift sets.
7. Increased publicity through more frequent contact with book reviewers and active promotion and advertising of new publications.
8. Publication of the “J. P. S. News,” a pocket-size bulletin or brochure to be mailed periodically to members and to the press.
9. Improving physical appearance of our new publications.
10. Closer contacts with a wide variety of Jewish communal organizations.

The majority of these projects are already under way, and we have had some very encouraging results. For example, the jacketing of the DECAY OF CZARISM aroused consid-
erable comment and one book reviewer remarked that this was the first one of the Society's publications which immediately challenged his interest when he received it. Our initial effort to collect delinquent dues by mail brought an excellent response with cash receipts of slightly less than $800. Returns from our January bills were better than average.

I am confident that the present plans will play a large part in revitalizing the Society, and that during the next 6 months every one of our members will be aware of its activities and will have an increased interest in its work. Already one of our trustees has mentioned the fact that he is hearing more about the Jewish Publication Society than for some years past, and as the promotional work progresses I believe this impression will become very general.

The Publication Committee has been most generous in giving so much time to reading manuscripts—60 having been submitted during the past 12 months. Mindful of a growing feeling among our members for books that the layman can enjoy reading, rather than the now historic reference that our books are “red from cover to cover”, the Publication Committee has reluctantly returned many worthy manuscripts, feeling that the subject matter was not of the character our members desired. To this Committee may I extend our genuine thanks and appreciation for its volunteer work. I am endeavoring to develop some plan so that in the future we may employ professional readers and not impose too much on the already well-occupied time of the members of the Publication Committee.

I now have the privilege of making an announcement which I feel will do much to increase the influence and popularity of our Society with the American Jewish public, with our readers, and with Jewish writers seeking greater support for their literary endeavors. The Society has been the recipient of a communication from Mr. Morris Wolf, enclosing a check for $2,500 from his sister, Mrs. Blanche Kohn and himself, in memory of their father, Mr. Edwin Wolf, to be offered as a prize for the best novel of Jewish interest submitted to the Society, and to be known as “The Edwin Wolf Award.” The rules governing the contest are very few: The novel must be submitted to the Society on or
before April 15th, 1936. The winning manuscript will become the property of the Publication Society upon the announcement of the award. There shall be no restriction upon the length or character of the work, provided it be a novel of Jewish interest in English. The Jewish Publication Society reserves the right to withhold the award should there be no entries which, in its opinion, seem of sufficient merit to be published. The Board of Judges shall be appointed by the Publication Society, and shall be announced at a later date. All manuscripts must be submitted with a nom-de-plume, the true name of the author to be attached in a sealed envelope.

This generous gift from the children of one of our former presidents has been accepted by our Board with gratitude and appreciation. We are most enthusiastic about the contest, and hope that the manuscripts submitted will not only be worthy of the prize but will make it possible for the Society to offer books to our members that will really be read from cover to cover, enabling us to increase our membership to a much greater proportion of our American Jewish population.

During the past year, two of our trustees passed away—Mr. Edwin Wolf of Philadelphia, and Mr. Ludwig Vogelstein of New York, and Dr. Rosenbach will speak of their work for the Society later this evening.

In closing, I wish to express to my co-trustees my sincere thanks for their advice and co-operation. There have been many more problems in relation to the affairs of the Society than I had any idea existed, and in decisions and questions of policy the Board members have been most helpful. To the members of our staff I wish also to express my thanks and appreciation for their loyalty and co-operation, and to the secular and lay press I wish to extend the thanks of the Society for helpful publicity and reviews.

In conclusion, may I express the hope that the steps for revitalizing, rehabilitating and publicizing the Jewish Publication Society will meet with the approval of its members.

After the submission of the annual report Rabbi Henry J. Berkowitz, of Temple Beth Israel, Portland, Oregon,
addressed the meeting.

Dr. A. S. W. Rosenbach spoke in appreciation of the work of the late Mr. Edwin Wolf and Mr. Ludwig Vogelstein for the Society.

After the conclusion of this address, informal remarks were made by Mr. Simon Miller, Dr. Cyrus Adler, and Dr. H. Pereira Mendes.

Thereafter, the meeting adjourned.
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<td>Fruchtbaur, Dr. M. L.</td>
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<td>506 Municipal Bldg.</td>
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<td>Marcus, Dr. L.</td>
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<tr>
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<td>2754 Fitkin Av.</td>
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<td>Rosenfeld, R. T.</td>
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<td>Schneiderman Mrs. H.</td>
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<td>Yarm, H.</td>
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<td>Young Israel Synagogue</td>
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**Buffalo**

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**Cedarhurst, L. I.**

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<td>Agress, L.</td>
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<td>Kohn, Mrs. M. P. O.</td>
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**Cobleskill**

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**Cornwall**

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**Croton on Hudson**

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**Ellenville**

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**Elmira**

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<td>Horwitz, H.</td>
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**Far Rockaway**

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<td>Strauss, Mrs. M.</td>
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**ANNUAL MEMBERS**

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<tr>
<td>Benjamin, A.</td>
<td>5 New Broadway</td>
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<td>Cong. Shaarey Tefilah</td>
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Hays, M., 1046 B. 25th
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Merzbach, G., 44 Pine
Meyer, E., 20 Pine
Monfried, M., 176 W. 87th
Morgenthau, H., 1133 Fifth Av.
Morrisons, Inc., 1370 Broadway
Moskowitz, I., 778 First Av.
Mosler, E. H., 373 Broadway
Nevin, H., 203 W. 23rd
Posner, Louis S., 37 Wall
Robinson, Dr. M. R., 1125 Madison Av.
Rocker, L. P., 15 Broad
Schweitzer, I. S., 270 West End Av.
Shenstag, B. L., 60 Center
Solomon, Rev. E. L., 302 W. 87th
Stauss, J. L., 399 Park Av.
Stauss, Mrs. M., 401 West End Av.
Straus, J. I., 399 Park Av.
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Stroock, S. M., 141 Broadway
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Tekulsky, S., 285 Madison Av.
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Zipser, Dr. J. E., 40 E. 83d

Abelson, Dr. P., 27 W. 96th
Abrams, Rabbi A., 171 Madison Av.
Abrams, H., 138 5th Av.
Addelson, Dr. W. M., 672 Fort George Av.
Adlerstein, H., 401 Broadway
Ahrend, D. H., 52 Duane
Ain, W., 390 Broadway
Ahrist, Rabbi P. R., 50 Broad and 122nd
Ameiz, Jewish Congress, 122 E. 42d
Andrew, J. L., 42 W. 44th
Andron, D. S., 11 W. 42nd
Antin, Senator B., 480 Concord Av.
Antler, Miss M., 1000 E. 179th
Apfel, Chas. 110 E. 42nd
Apfel, I., 1440 Broadway
Aronstein, A., 1650 Broadway
Asen, Dr. A., 423 Grand
Badman, T., 260 West End Av.
Bakst, Dr. Jos., 1107 Hoe Av.
Barnett, I. M., 100 Gold
Barnett, S., 320 Riverside Dr.
Baron, D., 545 West End Av.
Baron de Hirsch Fund, 220 5th Av.
Baron, Prof. S., 452 Riverside Dr.
Baskin, D., 38 W. 48th
Baumgart, L., 928 Broadway
Beckhardt, M., 3411 Giles Pl.
Beier, A., 261 B'way
Beier, S. K., 261 Broadway
Ben Ami, Jacob, 607 W. 137th
Bendheim, S., 70 Pine
Benedek, M. H., 363 7th Av.
Benedict, A., 521 5th Av.
Bernstein, Jacob, 1775 Broadway
Bergen, S., 321 W. 78th
Berkelhammer, L., 1440 Broadway
Berman, M., 173 Riverside Dr.
Bernays, E. L., 1 Wall
Bernhardt, Miss F., 418 E. 84th
Bernheimer, Dr. C. S., 98 Riverside Dr.
Bernstein, B., 755 West End Av.
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Bernstein, J. L., 150 Broadway
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Bers, Jos. L., 451 Washington
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Bleichman, Simon, 502 B'way
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Block, A. J., 1285 3d Av.
Block, A. S., 165-7 Henry
Block, J., 15 Maiden Lane
Bloom, Dr. H., 180 Riverside Dr.
Bloom, Rev. I. M., 667 W. 161st
Blumenstock, M., 210 W. 101st
Bob, Maurice H., 425 Broadway
Bogart, John, 1450 Broadway
Boochefer, G., 270 Broadway
Boudin, L. B., 70 W. 40th
Braun, Dr. J., 270 West End Av.
Bregman, H., 10 E. 40th
Brenner, R. H., 460 W. 24th
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Bressler, D. M., 75 Maiden Lane
Brodek, C. A., 270 West End Av.
Brodie, I. B., 420 Lexington Av.
Broadman, Dr. H., 124 E. 39th
Brody, A., 302 Broadway
Buegelsen, S., 590 West End Av.
Burdick, A. A., 239 Broadway
Burstein, Rabbi A., 135 W. 84th
Calman, Dr. M. S., 600 W. 181st
Caplan, Mrs. M., 467 Central Pk. W.
Carlinger, J., Dyckman St. & River Rd.
Carol, L., 7 E. 42nd
Carton, D., 10 W. 96th
Celler, E., 70 Pine
Celniker, Dr. S. J., 2 Clinton
Chalmers, T. M., 2654 Marion Av.
Charnas, H., 28 W. 25th
Chertoff, N., 51 Hamilton Ter.
Chipkin, I. S., 70 5th Av.
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Christenfeld, P., 225 Broadway
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Coblens, S. L., 55 W. 42nd
Cohen, Dr. A. B., 347 5th Av.
Cohen, B., N. E. Cor. B'way and 122nd
Cohen, Chas., 507 B'way
Cohen, G., 217 Broadway
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Cohen, J. D., 270 W. 38th
Cohen, J. H., 60 John
Cohen, J., 277 Broadway
Cohen, Rabbi J. X., 40 W. 68th
Cohen, L., 1776 Broadway
Cohen, Rabbi S. M., N. E. Cor. 122nd & B'way
Cohn, Samuel, 233 W. 25th
Cohn, Dr. A. E., 315 Central Pk., W.
<table>
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<tr>
<th>Name</th>
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<td>Cohn, Dr. I.</td>
<td>771 West End Av.</td>
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<td>Cohn, Louis</td>
<td>302 B'way</td>
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<td>Cong. Shearith Israel</td>
<td>Central Pk. W &amp; 70th</td>
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<td>Conning, Rev. J. S.</td>
<td>297 4th Av.</td>
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<td>Cracovaner, Miss M.</td>
<td>614 W. 57th</td>
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<tr>
<td>Danow, M. R.</td>
<td>15 Attorney</td>
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<tr>
<td>Davidson, B.</td>
<td>1582 E. 26th</td>
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<td>Davidson, Dr. Israel</td>
<td>92 Morningside Av.</td>
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<td>Davis, A. M.</td>
<td>152 W. 118th</td>
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<td>Davis, Anna R.</td>
<td>1738 Clay Av.</td>
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<td>395 Riverside Dr.</td>
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<td>Delman, J. D.</td>
<td>1470 B'way</td>
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<td>70 Pine</td>
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<td>Dist. No. 1, I. O. B. B.</td>
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<td>853 Broadway</td>
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<td>256 E. B'way</td>
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<td>1700 Crotona Pk., E.</td>
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<td>Glasgow, P.</td>
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<td>729 7th Av.</td>
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<td>Gold, L. H.</td>
<td>154 Nassau</td>
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<td>451 West End Av.</td>
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<td>Goldberg, Dr. M.</td>
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<td>Goldberger, L.</td>
<td>1359 Broadway</td>
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<td>Golde, Morris</td>
<td>325 West End Av.</td>
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<td>Goldenson, Rev. S. H.</td>
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<td>Goldfarb, L.</td>
<td>123 William</td>
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<td>Goldfarb, P.</td>
<td>302 B'way</td>
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<td>Goldfinger, W.</td>
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<td>Golding, L.</td>
<td>81 W. 104th</td>
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<td>Goldschmidt, A.</td>
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<td>Goldsmith, M.</td>
<td>136 W. 75th</td>
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<td>151 Central Pk., W.</td>
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<td>Goldsmith, S. M.</td>
<td>25 Spruce</td>
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<td>Goldstein, Dr. B.</td>
<td>1160 Park Av.</td>
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<td>Goldstein, C.</td>
<td>15 Maiden Lane</td>
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<td>Goldstein, C. J.</td>
<td>302 B'way</td>
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<td>Goldstein, Rabbi H. S.</td>
<td>225 W. 86th</td>
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<td>Goldstein, Rabbi L.</td>
<td>2178 Broadway</td>
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<tr>
<td>Goldstein, J. D.</td>
<td>6 Church</td>
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<td>Goldstein, J. J.</td>
<td>24 5th Av.</td>
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<td>Goldstein, L.</td>
<td>76 William</td>
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<td>Goldstein, Dr. P.</td>
<td>71 W. 47th</td>
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<td>Goldstein, Dr. Wm.</td>
<td>2146 Hughes Av.</td>
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<td>Goldstein, Wm.,</td>
<td>885 West End Av.</td>
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<td>Goldwasser, J. E.</td>
<td>200 Madison Av.</td>
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<td>Golub, L.</td>
<td>225 B'way</td>
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<td>Goodfriend, H. B.</td>
<td>608 5th Av.</td>
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<td>Goodman, A. &amp; Son.</td>
<td>640 E. 17th</td>
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<td>Goodman, E.</td>
<td>118 E. 40th</td>
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<td>Goodman, M.</td>
<td>46 W. 95th</td>
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<td>Gordon, Bernard</td>
<td>19 Rector</td>
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<td>Gottheil, Dr. R.</td>
<td>271 Central Pk. W.</td>
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<td>Gottlieb, H.</td>
<td>1878 Harrison Av.</td>
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<td>Gottlieb, Dr. J.</td>
<td>39 Broadway</td>
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</table>
Grayzel, A. G., 277 Broadway
Greenbaum, D., 51 Chambers
Greenbaum, L. S., 285 Madison Av.
Greene, I. M., 276 Fifth Av.
Greenberg, J. L., 165 Broadway
Greenberger, M., 1133 Broadway
Greene, I. M., 276 Fifth Av.
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Greenhill, Jos., 17 John
Greenwald, I., 477 First Av.
Grossman, M. H., 521 5th Av.
Grunauer, R., 216 W. 89th
Guelman, Dr. H., 2174 Bathgate Av.
Guggenheim, Murry, 120 Broadway
Guinzburg, Mrs. H. A., 941 Park Av.
Gutman, C., 77 Bowery
Guzik, L., 302 Broadway
Halkin, A. S., 1521 Sheridan Av.
Halperin, W., 2851 Sedgwick Av.
Hamburger, S. L., 3 W. 16th
Hano, Philip, 200 5th Av.
Harris, Abraham, 261 Broadway
Harris, C. A., 312 W. 86th
Harris, Mrs. Jacob M., 200 W. 86th
Hattenschl, J., 32 W. 23rd
Heit, N. E., 1440 Broadway
Helfat, J. N., 233 Broadway
Hemley, Fred'k, 521 5th Av.
Hendler, M., 576 Timpson Pl.
Henis, S., 545 5th Av.
Herbert, Dr. L. M., 45 W. 110th
Hershfield, L., 150 W. 79th
Herwood, H., 521 5th Av.
Herzog, Mrs. Jos., 806 West End Av.
Heyman, D. M., 784 Park Av.
Heymsfield, N. A., 1477 Wash. Av.
Himmelfstein, Dr. U., 10 E. 95th
Hirsch, Dr. D., 301 W. 106th
Hirsch, Dr. Sol., 574 E. 141st
Hofman, Dr. C., Jr., 156 5th Av.
Hofer, H., 521 5th Av.
Horeau, Mrs. Jos., 806 West End Av.
Heyman, D. M., 784 Park Av.
Jank, Dr. N., 25 Marble Hill Av.
Janovsky, Prof. O. I., College of City of N. Y.
Jarcho, Dr. J., 145 Central Pk. W.
Jarcho, M., 215 E. 37th
Jew. Agri. & Aid Soc., 301 E. 14th
Jewish Center Lib'y., 131 W. 86th
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Joffe, J., 141 Broadway
Jonas, H. J., 390 Riverside Dr.
Judenfreund, S., 2529 Municipal Bldg.
Jurist, Dr. D., 325 E. 80th
Juster, Jos., A., 112 Tudor Pl.
Kahn, J., 2 Rector
Kantrowitz, J., 791 Lexington Av.
Kaplan, E., 67 E. 77th
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Karpf, M. J., 71 W. 47th
Kastor, Sigmund, 245 5th Av.
Katz, Dr. E., 1887 Madison Av.
Katz, Rabbi J., 945 E. 163rd
Katzman, S. J., 90 John
Kaufman, H. M., 970 Park Av.
Kelson, M. & Co., 205 E. 42nd
Kempner, J., 35 Greene
Kiebel, A. L., 2 Lafayette
Klein, M. H., 1349 Lexington Av.
Klein, Jacob, 272 W. 69th
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Klein, J. M., 118 Stanton
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Kling, Dr. Jehiel, 995 E. 181st
Koenig, S., 302 Broadway
Kohler, E. J., 51 E. 76th
Kohs, S. C., 71 W. 47th
Koldnay, L., 293 Broadway
Koldnay, W., Lex. Av. & 92nd
Kommel, Alex., 1239 Broadway
Kopelman, B. E., 310 W. 86th
Kopetzky, Dr. S., 51 W. 73rd
Korn, Dr. H., 924 West End Av.
Kornbluth, S., 1450 Broadway
Kornfield, A. E., 124 W. 79th
Kossin, M. L., 1181 Walton Av.
Koven, S. M., 50 E. 42nd
Kraft, S., 1 Madison Av.
Kraus, L., 270 Broadway
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Krisel, M. A., 165 W. 197th
Krulevitch, Harry, 415 Produce Ex.
Krilwich, B., 241 Central Pk., W.
Krumbein, B. H., 170 5th Av.
Kugel, S., 70 Pine
Lampert, S., 511 Broadway
Land, Dr. M. G., 281 E. Broadway
Lande, L., 291 Broadway
Landres, S., 3965 Sedgwick Av.
Landsberg, J., 325 Broadway
Landy, W., 782 West End Av.
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Lehr, I. A., 233 Broadway
Leichter, A., 233 Broadway
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Le Schack, D. B., 150 Nassau
Levenson, Jos., 243 Canal
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Levien, A. M., 217 Broadway
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Lewin, Isidor, 12 E. 86th
Lewis, S. Jr., 417 E. 85th
Lewin, F., 110 E. 78th
Lewisohn, Adolph, 608 Times Bldg.
Lewitt, Dr. Arnold, 1108 Times Bldg.
Lhowe, Harold R., 1 Madison Av.
Lieberman, H., 55 W. 42nd
Lieberovitz, A., 75 Leonard
Lieberovitz, E. J., 75 Leonard
Lilienthal, R., 34th & 5th Av.
Lipman, J., 7 W. 96th
Lipman, S., 7 W. 96th
Littauer, M., 512 B'way
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Livingston, W., 468 W. Broadway
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Login, P., 29 E. 21st
London, H., 310 W. 99th
Lookstein, Rabbi J. H., 631 E. 168th
Lubell, A. P., 1851 7th Av.
Lubell, Morris M., 806 Broadway
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Lukas, H., 245 Echo Pl.
Lurie, E. J., 71 W. 47th
Lurie, H. L., 71 W. 47th
Lurie, Mrs. M., 12 E. 86th
Lyons, Mrs. M. S., 1230 Park Av.
Mack, Harry, 475 5th Av.
Mack, Hon. J. W., Woolworth Bldg.
Manaccus, M., 200 Fifth Av.
Mandel, A., 270 Broadway
Mandel, M., 247 W. 38th
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